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SAINT ANDREW BOBOLA

By Konstantin Kempf, S.J.

(*Translated from the German*)

In its examination of the martyrdom of Blessed Andrew Bobola, the Sacred Congregation of Rites declared that scarcely ever before had so cruel a martyrdom been submitted to it for examination (*tam crudele vix aut ne quidem in hac congregatione propositum simile martyrium*). It is pitiable, that the sources of material about the early life of this heroic sufferer are so sparse. Too often did the flames of war blaze in the lands where the Saint lived and consume the valuable documents. But the little material that remains makes evident the fact that a mighty heart beat in the breast of Andrew Bobola long before his glorious death.

The Bobolas sprang from one of the most illustrious families of Poland and were distinguished for their devotion to the Church. The Society of Jesus enjoyed their special favor and to their material assistance it owes its houses in Warsaw, Crakow and Vilna. The family bestowed their greatest gift upon the Society on July 31, 1611 in the person of their nineteen year old son, Andrew.

The future martyr was born on the family estate in Sandomir in the year 1592. According to the decree of Beatification, when still a boy he manifested a virtue so far surpassing his years that his teacher in the

school of Sandomir used to point him out as an example to his fellow pupils.

At the Novitiate of Vilna which his grandfather, Nicholas, had rebuilt after it had been destroyed by fire, Andrew came in contact with a very holy man in the person of his Novice Master, Lorenz Bartyliusz, under whose direction he mounted the steep road to perfection by firm and rapid strides. Born at Tarnow, Bartyliusz had been sent to Rome as a young priest that he might become thoroughly acquainted with the customs and spirit of the Roman Novitiate. While at Rome he was given a very precious gift for Vilna, a large relic of St. Stanislaus Kostka. But he also became deeply imbued with the spirit of his canonized countryman. This spirit he passed on to his subjects when he returned to his native land. After his death he was venerated as a saint. When he died as Provincial at Smolensk, his body was brought back to Vilna and laid to rest near the altar in which the relics of St. Stanislaus are reserved.

One Bobola would be an adequate eulogy of the worth of the Novice Master Bartyliusz. It is pointed out, that already at this time the Novice was manifesting a great desire to put on the livery of his Saviour, contempt and the cross. This shows how deeply he had comprehended the essence of the Imitation of Christ. But little did he surmise that his Lord would one day put upon him His own robe of glory. Yet, by his faithful cooperation with grace, he was even now being marked out for this distinction in the Book of Life.

After completing his Novitiate, Bobola studied Philosophy for three years at Vilna and then taught for a year in the Colleges of Braunsberg and Pultusk. He made his theological studies at Vilna. On March 12, 1622, the very day on which Ignatius

Loyola and Francis Xavier were being canonized in Rome, he was ordained a priest.

The Saint exercised his first priestly duties at St. Casimir's in Vilna. For nine years he was preacher and moderator of the students' Sodality. So great was his influence on youth, that many of his Sodalists embraced a higher life. In fact, he was so esteemed as a preacher that he was earnestly desired in Warsaw. But Vilna guarded him jealously and would not allow him to be taken from them.

From 1633 to 1637 Father Bobola was Superior of the Society's house at Bobruisk on the Bercsina. The last twenty years of his life were spent journeying throughout the Polish Province, spreading everywhere the knowledge of the Gospel of Christ with burning zeal. Poland was at that time suffering from endless agitations which fundamentally were of a religious nature. In the West, Lutheranism, and in the East, Schisms were causing havoc against the Church. By the Union of Brest-Litovsk in 1595, however, the Ruthenians were at last united with Rome. But Moscow and Constantinople saw to it that an instigator of revolt would not be wanting. The tireless Archbishop of Polodsk, St. Josaphat Kuncewicz, was martyred by the fanatical Schismatics on November 12, 1623.

This was only the prelude to a still more bloody scene. The weak kings of Poland were in no position to withstand the persistent attempts of the Cossacks and Muscovites to destroy the greatest safeguard of the "Union", the Religious Orders. Besides many other Religious, between thirty and forty Jesuits were put to death.

Hazardous times like these were a new incentive to Bobola's zeal. Tirelessly and fearlessly he traversed the cities and towns seeking out the lost sheep. To his zeal he joined a remarkable tact in winning over the Schismatics and on this account he was

called the "Hunter of Souls." He reaped a particularly rich harvest at Pinsk and the neighboring towns where Prince Albert Stanislaus Radziwill had founded a College for the Society of Jesus as a bulwark against the Schismatics. In a very short time he converted practically the whole city of Janow. The enemy was now raging with fury and had long since been planning to do away with this troublemaker.

In a eulogy delivered a few years after his death, his zeal was described in the following words: "The salvation of souls was the constant object of his thoughts. Young and old loved him and with a wonderful affability did he arouse in all who came in contact with him, the firm determination to lead a holy life. As a result of this many of his pupils, inflamed by his religious conversations, forsook the world and entered the Society of Jesus or some other Religious Order. Many of the nobility who had embraced schism or heresy and had been reclaimed from a life of sin and scandal to a truly Christian life or had been strengthened in those points of their faith on which they had had doubts looked on him as an instrument employed by God to lead them to salvation. It was in the vicinity of Pinsk that he met with the greatest success in his labors. . ."

In the year 1657 a company of Cossacks was approaching the city of Pinsk and the Fathers of the College had to seek safety in flight. While administering the Sacraments in a church of Horodek, Father Simon Maffon, a descendent of a noble Lithuanian family, fell into the hands of the enemy. They stripped him of his clothes; nailed his hands and feet to a bench and tied cords so tightly around his head, that his eyes were forced out of their sockets. After flaying him about the breast and sides, they finally put him to death by cutting off his head.

The following day, May 16, witnessed the triumph of Saint Andrew Bobola. He had fled from Pinsk to

Janow and had read Mass that morning in the neighboring village of Perezdyle. As he continued his flight from there, he was finally captured by the enemy in Mohilno about two and one half miles from Janow. "Thy Will be done, O Lord." With these words on his lips he surrendered to his enemies. At first the Cossacks spoke to him in a very friendly manner and promised him complete safety if he would embrace the Schism. But when he refused, their fanatical fury burst into flame. They tied him to a tree and savagely scourged him from head to foot. He must also wear a crown of thorns. Consequently they took some willow and oak twigs and placed them in a circle on his head. Taking the ends of the twigs in their hands they drew them back and forth until the bones of his scalp were laid bare.

Then began his way of the cross. Binding him by the neck, they forced him to run the two and a half miles to Janow between two horses. When fatigue made it impossible for him to keep up the pace, they beat him with their sabres. He arrived at the city dripping with blood.

With wild shouts the soldiers led their prisoner, still wearing his bloody crown, into the presence of their leader. To their demands that he deny his faith Bobola made the following reply: "I am a Catholic priest. I was born a Catholic and I will die a Catholic; my religion is the true and good faith that leads to salvation." Then he exhorted his torturer to penance and reform. This irritated the leader of the band so much, that he swung at Bobola with his sword and would have split his head open had Bobola not stepped aside and deflected the blow with his arm. Wounded, the Saint fell to the ground and once more, with eyes lifted heavenward, swore his allegiance to God for whom he gladly wished to suffer and die. One of the soldiers, angered by Bobola's glance towards heaven, plunged a dagger into his right eye.

Then the brutal Cossacks dragged their victim into a slaughter house, in order to kill him with a gruesomeness that was satanical. First they burnt away the skin from his breast and sides with burning pieces of resin, at the same time promising to cease their tortures straightway, if he would deny his Faith. But they only received protestations of adherence to his Faith and exhortations to amend their lives.

The sight of his tonsure gave one of the torturers the idea to cut the skin from the martyr's head in the form of a circle. In addition to this they knocked out two of his teeth and mangled his hands in a most horrible manner, "in order that," as they mockingly said, "he might the better anoint himself with his own blood."

Bobola's patience and courage were unshaken. That seemed to arouse his torturers all the more. They wanted to wrench shouts of anger and pain from their victim at any cost. So they cut a large strip of skin from his back and rubbed finely cut straw in the wound, drove sharp splinters of wood under the nails of his fingers and toes, bashed in his nose and mangled his ears. This was incapable of depriving the martyr of his peace of soul. Prayers alone fell from his lips, and these, prayers for his savage torturers. "Jesus, Mary, help me! Enlighten their blindness with your light! Convert them; rescue them from their error! Thy Will be done, O Lord! Jesus and Mary, into thy hands I commend my soul."

"The pieces of straw glistened like precious jewels in the wound on his back and gave him the appearance of a priest vested in a red chasuble. Thus clothed in his blood," says an old legend, "the priest was now prepared to consummate his sacrifice, redoubling his prayers for his murderers as they redoubled their savage brutality towards him." Now they wanted to render even his prayers impossible by tearing out the organ that had so loudly proclaimed

the Truth. After lengthy counsel, they made a large incision in his throat. Through this opening they tore out his tongue by the root and threw it on the ground. But the heart of this mighty man still beat for God and his enemies. Then the enraged murderers drove a large spike through the martyr's left side and into his heart. Just as His Saviour, so too was he to shed the last drop of his blood. And as the Angels bore the soul of the martyr in triumph to heaven, the Cossacks continued to hack his body with their sabres.

After the departure of the Cossacks from Janow, the Catholics were able to secure the body and bury it at Pinsk. The next year saw still greater afflictions for the Jesuit College at Janow. It was plundered several times and finally destroyed by fire. As a result of this no one knew where the body of this heroic martyr was buried. But in the year 1701 it pleased God to make known the grave of the martyr in a miraculous manner. The veneration shown the Saint grew from day to day and many miracles were worked through his intercession. The official exhuming of his remains in 1719 caused a great sensation. The body of the martyr was found totally incorrupt, and, apart from the wounds, the body was in a perfect state of preservation. The flesh was tender and soft. Five physicians testified to this under oath. Bobola had been buried in a damp place, his clothes had decayed and all the other bodies buried nearby had entirely corrupted. In addition, his body seemed to be strong and healthy in appearance. No artificial means had been employed to keep the body from corrupting. Not without reason did everyone look on this as a true miracle. The Saint was always popular among his countrymen and God rewarded their confidence in their intercessor by most marvelous favors. For a time the concourse of pilgrims to his grave was so great, that the druggists of Pinsk

complained that they were doing a very poor business, because all the sick were going to the grave of the Apostle of Pinsk to be cured of their ills.

In the year 1808 the former college of the Jesuits at Pinsk fell into the hands of the Schismatics. The priceless treasure of the college, however, was saved and transferred to the Jesuit Church in Polodsk. The body was still perfectly preserved at this time. The Beatification of Andrew Bobola who had so gloriously borne witness to Christ by his blood took place on October 30, 1853. He is an heroic figure and has shed great glory on the Church and the Society of Jesus.

Translator's note: In 1922 the relics of the martyr were seized by a Bolshevik Commission and carried off to Moscow, where they were "ingloriously lodged in a public museum." They were, however, recovered through the instrumentality of the Papal Relief Mission in Russia and returned to the Vatican in 1923. An account of the recovery of the relics was written by Father L. J. Gallagher, S.J., a member of the Mission, and published in the WOODSTOCK LETTERS, October, 1924.

St. Andrew Bobola was Canonized on Easter Sunday, April 17, 1938 by the reigning Pontiff, Pius XI.

A. M. D. G.

THE SCHOOL OF SOCIAL SCIENCES ST. JOSEPH'S COLLEGE

Philadelphia, Pa.

By
RICHARD M. MCKEON, S.J.

As the third year of the School of Social Sciences of St. Joseph's Colleges closes, it seems fitting that a more complete record of its short history should be written. From the beginning there has been a great deal of misunderstanding as to the real purpose and nature of this new school. Much of this can be traced to certain syndicated news articles of a sensational nature published at the time of its opening. In any case, the new school caused such a reaction in many circles that it would have been strange to have been free from misunderstanding. In this article, written under the strain of a busy school period, we shall try to present a simple objective account of this new venture in the field of adult education.

In early October, 1936, there was a meeting of the Maryland-New York Province representatives of the "Establishment of the Christian Social Order" at St. Joseph's College. The necessity of immediate action to counteract the growing menace of Communism was the main purpose at hand. Various ways and means were discussed. One speaker suggested the possibility of a labor school where the principles of the Christian social program might be taught to the workingman. This idea appealed to several of the representatives from St. Joseph's College and it was to be the mustard-seed which was soon to develop into a sturdy tree. With the hearty approval and support of our rector, Father Thomas J. Higgins, the work began.

During the following weeks a tentative program of studies was drawn up. Then permission was secured

to set our plans into action. Many were dubious about the project and cold water often dampened the enthusiasm of the few who labored to arrange all details as efficiently as possible. The sole fee was to be $2.00 for registration. It was agreed that the classes should be held evenings in the high school building, since this was the most centrally located. Here it may be of interest to note that the college faculty lives at the high school residence and commutes daily to the college five miles away on City Line Avenue. Thanks to the kind assistance of our Reverend Father Rector and of the high school officials, satisfactory arrangements for the use of their building were easily made.

Before the program of courses was completed, we humbly sought help from our own authorities on social questions. The record shows that our letters were not even answered. So we invaded the enemy's camp and secured a copy of the courses announced for the fall opening of the Workers School in New York City. On the cover were the words of Lenin, "Without revolutionary theory there can be no revolutionary practice." We hereby acknowledge our gratitude to the Workers School for its valuable assistance.

It is highly instructive to note the foreword in the Communist course of studies. We beg to quote from it in part, for by changing the words "Marxism" and "Leninism" to "Christian Social Program" we could apply it to our own endeavors:

"The Workers School founded in the fall of 1923 has made tremendous strides during the past twelve years. It has grown from a handful of students in 1923 to a total of 9500 students during the past year 1934-35. In addition to the Central School located at 35 East 12th Street, New York City, there are also four branches.

"A number of Workers Schools have been established in various cities in the U.S.A., such as Chicago,

Cleveland, Detroit, Boston, Youngstown, Philadelphia, San Francisco, Los Angeles, Milwaukee and Pittsburgh.

"The Workers School functions on the basis of the economic, political and philosophical teachings of Marx, Engels, Lenin and Stalin, and has as a fundamental principle the inseparability of revolutionary theory from revolutionary practice. The central aim of the Workers School is to equip workers with the knowledge and understanding of Marxism-Leninism and its effective application in their militant struggles against the capitalistic class toward the decisive proletarian victory. . . .

"The Workers School is not merely an academic institution. It participates in all the current struggles of the working class. It takes part in strikes, campaigns and demonstrations; it stimulates working-class educational and cultural organizations in the establishment of forums, classes and study circles."

Certainly this foreword is a challenge to the Catholic group in the United States. We accepted it. As far as possible, we matched each course in their program with one of our own. It was amazing to find they were offering twenty-nine classes in the principles of Communism. Other courses were Historical Materialism, Trade Union Problems, Organization Problems, Political Economy, History of the American Labor Movement, the Negro Problem, the Youth Movement, the Literature of the Soviet Union and so on, including the Russian language.

In our program of courses we presented Ethics and the Problems of Industry; Ethics of the Individual, the Family, and the State; Sociology; Economics; Modern History with emphasis on Communism, Fascism and Naziism; Logic; Natural Theology; the Philosophy of Communism; Catholic Literature; American Government; Religion and Public Speaking. Later on more subjects as Psychology, Mental Hygiene, Labor

Unions, Catholicism in the Modern World, and the Papal Encyclicals were given.

In addition to the regular courses there have been special lectures on the various problems of the modern world. Father Edmund Walsh of Georgetown University and Father Patterson of Woodstock have given most interesting talks on the European situation. Authorities in medicine, in criminology, in the work of government, and from the labor party have gladly offered their services. From time to time the students have presented symposia on such topics as Spain, Communism, and Labor Problems. Here can be seen the fruit of our efforts to make our students active instruments to convey the Catholic message to those outside the fold. Several forums in various sections of the city are in the hands of our students. In addition to the many invitations received by the faculty to address special organizations, the Jesuit professors have been giving a series of talks on the topics of the Christian Social Program over Station WCAU.

A noteworthy feature of the evening school has been the pamphlet department. In the corridors hundreds of pamphlets of all kinds of Catholic topics are on display. A certain pamphlet is recommended for reading every week. Many professors in their lectures help students to follow up the matter by distributing pamphlets. Thousands of pieces of Catholic literature have been given away free, special funds having been raised for this purpose. As occasion offers, throw-aways are printed, to be distributed at strike meetings, church doors, and at Communist assemblies.

Without the zealous assistance of the Catholic laymen who volunteered to teach certain classes, the school would have been under a serious handicap. No praise is too high for these noble gentlemen who have been with us for three years. Certainly our school offers an excellent opportunity for these professional men to participate in Catholic Action. Without recom-

pense they have donated their services. Their loyalty and sacrifice have been an inspiration.

The enrollment of students for the past three years has averaged about 1100 students a year. In the first year, on opening night, preparations had been made for about three hundred students. It is easy to imagine the consternation of the faculty when three hundred and fifty-two men and women enrolled. On the second night over six hundred more begged for admission. We promised to secure more professors and to arrange classes for all. This was a stupendous problem, but thanks to the whole-hearted response of competent alumni in the professional world, we were able to provide teachers for every class. In January over 1170 men and women, representing many walks of life, were eagerly attending our school. There were teachers, brick-layers, beauticians, labor union officials, mechanics, lawyers, civic employees, social workers—in fact, the student body was a clear-cut section of American life and occupation.

The question has frequently been asked, "How does attendance hold up?" It is difficult to answer without a moderate explanation. From registration time to near Christmas the attendance is excellent. Then due to the fact that many students must work evenings during the pre-Christmas season, there is a considerable falling off. After the New Year there is a gradual return, but many fail to appear again. Their places are taken by late admissions.

Now it is evident that the only sanction for steady attendance is the good will of the student. As he is not working for credit and likewise not paying for tuition, his good will must be sustained by the interest and advantage to be had in the class itself. This places a heavier task on the teacher who must work faithfully to make his matter attractive to the average student. Nevertheless, even when the teacher is excellent, many drop out through lack of previous education and ex-

perience, which makes it impossible to follow the lectures. On the other hand, you find the faithful who have been in constant attendance for the entire three years.

When our plans for opening the new School of Social Sciences were ready, we released a modest notice to the local press. Outside of the diocesan paper, THE CATHOLIC STANDARD AND TIMES, very little publicity was secured. But up in Boston the busy editor of the BOSTON AMERICAN heard about the venture. He contacted Mr. William R. Hearst, who immediately ordered a special correspondent to cover the school. This gentleman was Alan C. Frazer, a Harvard man and a convert to our faith.

Mr. Frazer remained with us for the first week of school. He attended classes, interviewed professors, mingled with the students and soon he became enthusiastic about everything. Over the wires went his first feature story and the next day the twenty million people all over the United States who read the Hearst newspapers were aware that the Jesuits of Philadelphia were taking Communism as a serious threat to American liberty.

Now we were not anxious to receive the publicity of the Hearst papers for which we hold no brief. But if the so-called conservative press did not interest itself in our project, why should we refuse the help of the Hearst chain in bringing the menace of Communism to the minds of our citizens? Mr. Frazer did a good job. He startled a lot of self-complacent Jesuits, who had paid no attention to the expressed wish of our superiors to further the interest of the Christian Social Program.

On his return to Boston, Mr. Frazer interviewed Cardinal O'Connell. He told His Eminence about the work of the new School of Social Sciences. The following excerpts from the Cardinal's commendation are worthy of note:

"The organization of a school of sociology to fight Communism in America is a step in the right direction. The need of such a school is becoming quite apparent.

"It is known throughout the world the position the Catholic Church has always taken against Communism.

"The Catholic Church, for centuries, has been the balance wheel between tyranny and the preservation of liberty. The Church was the main obstacle which has prevented the spread of Communism in other countries and the Catholic Church will play an important part in the curbing of Communism in the United States.

"Schools like the Jesuit Fathers have started in Philadelphia will be an obstacle to the Communists in this country."

One of the syndicated editorials in the Hearst papers ran as folows:

A Good Movement

"Philadelphia, which the wiseacres have always called a slow city, has taken the lead in a movement that ought to spread throughout the length and breadth of the country.

"The Jesuit Fathers of St. Joseph's College have started the FIRST FREE PUBLIC ANTI-COMMUNIST SCHOOL IN THE UNITED STATES.

"Immediately, of course, the friends of the Soviet Union of Philadelphia protested—for Communists naturally protest at anything that is American. Our public schools should pick up the idea of the Jesuit Fathers of Philadelphia."

When one runs through the official scrap-book of the evening school with its hundreds of clippings from newspapers and magazines from the four quarters of the globe, we wonder if any other Jesuit project in recent years has received an equal amount of publicity.

Hundreds of letters from men and women, the majority praising the school with a fair size minority condemning it, prove that the story of our efforts attracted serious attention.

The Communist papers paid the School a few compliments. In the DAILY WORKER, for December 10, 1935, we were called the reputed stooge for the Fascist priest, Father Coughlin. The article continues: "At first it was hard to believe that such a school could be opened in the United States in the twentieth century. But there it is, a living proof that the forces of reaction are wasting no time in an effort to get a mass following. If they can't win the adults they will train the children." THE HOSIERY WORKER, a Red publication in Philadelphia, maliciously distorted the purpose of the school, also emphasizing the note that it was another Fascist undertaking with Mussolini as its patron saint. When the editor, a prominent C.I.O. organizer, was asked to retract the article, we met with a curt refusal on the grounds that what did not favor the proletariat, supported Fascism. A more sympathetic viewpoint came from the newspaper, THE NATIONAL TOWNSEND WEEKLY, asking us to get on their band-wagon and ride to prosperity and economic utopia according to the Townsend Plan.

Now the main objection to the vast publicity received was the fact that only the anti-Communist side was stressed. While it is true that we had courses to expose the nature and menace of this false philosophy of life, the majority of courses presented the positive Christian answer to social and economic problems as outlined in the Integrated Program of Social Order prepared by the Committee on Social Order of the Jesuit Provinces. Every student possessed one of these programs and the teachers were asked to explain the principles pertaining to their particular subject. Since this program is based on the principles

laid down in the great social encyclicals of Popes Leo XIII, Pius X, Benedict XV, and in the "Quadragesimo Anno" of our present Pope, Pius XI, there is no doubt about its positive character. It presents a comprehensive view of the Catholic and Christian attitude toward the major world problems. It is very important that handbooks on the various topics should be written for use in adult education projects.

It would be very correct to call our school a clearing house for Catholic thought and action. Here we are referring not only to the system of class lectures on subjects of the Catholic Social Program, but also to the discussions in class and after class which teacher and student carry on. Every evening between classes animated groups are always arguing about some problem. Many students seek personal advice in regard to the circumstances wherein they work. Labor union men tell what is going on in their meetings. The interchange of ideas in an atmosphere of Catholic influence makes all conscious of the strength in unified action. As many have remarked, "No longer are we timid when social problems are discussed in our office or factory."

Through the courtesy of Station WCAU, the diocese has been alloted a series of radio talks for the past three years. The diocesan authorities asked St. Joseph's to handle the series. Accordingly, we have used this excellent opportunity for broadcasting lectures on the Christian social orders. Our teachers are very eager to engage in this work and their talks produced gratifying results. Likewise it has been a source of publicity for the college. Music for the series is furnished by the glee clubs of the various Catholic colleges.

As a result of the prominence given to the work of the School of Social Sciences, dozens of invitations have been received from colleges and various organizations for our teachers to address their groups. Sev-

eral talks were given before the Jewish Union at Temple University. Father Joseph Hogan conducted a special series of lectures on Communism under the auspices of the Knights of Columbus. Father John O'Connor gave many talks on co-operatives and to his zeal is due the establishment of several co-operative enterprises. The demand for speakers for outside lectures frequently exceeded our supply of men.

On the other hand, our School became the reference center for the answers to many questions discussed in outside groups. We were called upon for reading lists. Writers for labor papers came for advice. Editors invited our teachers to write for their papers. It would be hard to estimate the good accomplished by our contacts with those outside the student body itself.

In order to engage the students in works of Catholic Action, there was founded the Social Science Guild. Its purposes, as drawn up in the constitution, are to advance effectively the Christian ideals embodied in love of God, in love of neighbor and country, and to endeavor to translate these principles into action, so that they will function in the social order. The Guild is directed by a student council. Committees were appointed to handle the various activities.

One of the fine works of the publicity committee was the publication of "LOYALTY AND SERVICE", the news-sheet of the School. In this weekly digest were presented the activities of the school and guild. Special messages from the teachers and prominent authorities were printed. Little personal items encouraged the zealous students. New Catholic endeavors were made known. As new Catholic books and pamphlets appeared, a reading list was prepared. For three years "LOYALTY AND SERVICE" has done excellent work in promoting the spirit of the students.

To bring relief and joy to the poor, the Social Ser-

vice Committee conducts a Christmas Drive. Weeks before the birthday of Christ plans are made and carried into action. To secure funds the guild runs a big card party and dance. Splendid enthusiasm and success have marked this activity. As a result of the party and of private contributions of food and clothing, hundreds of poor families have been helped in their distress. Besides the individual families, many baskets of food were given to the Little Sisters of the Poor, the Mexican Sisters here in exile, the Poor Clares and other needy convents. In order to encourage the co-operative movement our food was purchased through one of the co-operative stores. The students aided in the actual distribution of baskets and their hearts were warmed by the gratitude of the recipients. One year, fifty outfits of clothing were given to poor children making their first Communion. In the spring of 1937 special funds and clothing were collected and sent to the flood sufferers in Ohio and Kentucky. Touching letters of gratitude were received from Archbishop McNicholas of Cincinnati and from Bishop Floersh of Louisville.

If one were to single out a special work fostered by many students, it would be the all important work of interracial justice. From the beginning colored students were welcome at our school. As a result of the Christ-like zeal of those who were converted to the necessity of action in this field ripe for the harvest, a forum was founded in the colored parish of St. Ignatius. Meetings are held regularly and discussions of problems are led by authorities in special projects such as housing, education, and the labor problem. At a recent interracial meeting held in the college auditorium, speakers from both races made splendid speeches for the good of the cause. Letters were sent to Congressmen asking for the support of the Anti-Lynching Bill. On her own initiative, one of our students, a young women convert, has in-

structed about ten Negro people and led them into the Church. A few weeks ago this student entered the Catholic Medical Missionaries.

At this point it will not be out of place to mention that a Catholic Intercollegiate Interracial Conference has been established in Philadelphia. Groups of students from Villanova, Immaculata, Rosemont, La Salle, Mt. St. Joseph, the University of Pennsylvania Newman Club, St. Joseph's College and from the School of Social Sciences meet regularly to advance the cause of interracial justice. Cardinal Dougherty has given hearty approval to this conference. Nothing is more inspiring than to see the earnestness of the students so engaged. The force of organization was brought home by the sending of delegates to the National Negro Congress where they so astonished the Communists seeking for control that the latter group left the meeting in angry disgust. Last November over three hundred delegates attended the Intercollegiate Conference held in the library of the new college.

Many letters to editors protesting against the policy of advocating certain movements have been written by our students. Congressmen have been approached and advised of the Christian attitude in regard to various bills. One of the women students, a housewife by profession, threatened to start a boycott of a Philadelphia paper if the editor did not interview her and change his policy. She got the interview and results. The Eucharistic Committee has promoted visits to the Blessed Sacrament. One group recited Compline during the second year of the school. When the horrors of the civil war in Spain were known, the students offered up many Masses, Communions and prayers for peace. Thousands of Catholic pamphlets have been distributed. Another item worthy of note is the fact of the vast amount of secretarial work necessary for the running of the school being done by volunteer

workers. Their sacrifice and enthusiasm for helping the faculty have been a source of inspiration.

What has been the influence of our School in other cities? Has its success inspired other colleges and high schools to go and do likewise? Our records show that we have sent our program and courses of study to many parts of the world where others were desirous of imitating our work. St. John's University in Brooklyn, under the direction of the Vincentian Fathers has been conducting a school of Social Action for three years. Thousands of people from every walk of life have attended this school. Xavier High School in New York has done excellent work under difficult circumstances. During the past year another school was opened at Regis High School. Of particular interest has been the new Crown Heights School of Catholic Workmen under the auspices of Brooklyn Preparatory School. Each applicant must present a union card at the time of registration. No doubt each of these schools will have experiences to offer that will guide the general policy of our entire program of social action in adult education. In the Albany diocese a social action school was established in 1937. We are very pleased to note that the authorities of Fordham University have generously co-operated in the founding of a Workers School by offering quarters on the eighth floor of the Woolworth Building. This School has found its inspiration in the magnificent work for social justice conducted by the zealous leader, Miss Dorothy Day, and her associates on the CATHOLIC WORKER.

Our fellow Jesuits in the foreign missions have been deeply interested in our school. They have seen the disastrous results of Communist propaganda in their own fields. Father Carroll I. Fasy, rector of the Ateneo de Manila, in thanking us for information and literature, writes, "The threat of Communism is increasing every day with the spread of the germ among

the underpaid and ill-fed farmhands. The Bishops, who are in session these days, are working to unite all forces against this Red plague. Perhaps before the close of the present school-year, we shall be able to start an evening course which will be a modest imitation of your flourishing school."

From close to the Garden of Eden where all our troubles began, we hear from Father Frank Sarjeant, who is the principal of Baghdad College. Close to the Soviet frontier and in the midst of a changing political set-up in Iraq, the words of Father Sarjeant carry the weight of a most competent witness. He writes:

"You may find it strange to find that the fame of your Philadelphia School on Communism has penetrated even the desert. As I believe that Communism is the biggest wart on the earth today, I am most anxious to introduce into all the classes, even in First High, a course on Communism. The house is burning everywhere and we'll have to fight the fire on all sides. Hence I am asking you to send me any material—catalogs, booklists, pamphlets and so on—which will help us in preparing such a course. . . The Christians need us here and badly. Without any pride we can say that this little school is the one bright hope of the Christians in Iraq.

A similar note is heard in the letter of Very Reverend J. E. Morris, Prefect Apostolic of Korea. In asking for aid, he says, "I read in one of our Catholic exchanges a reference to your school against Communism. I became interested immediately, as I would like to include articles in our magazines and lectures on Communism at our conferences to warn our natives against its evils. Please send us any material you may have available."

To narrate the many unique experiences which came to pass in the evening school would call for a separate paper. However, a few may prove of interest to our readers. One of the students was a

Jewish lawyer. He came into the office one night and said, "Father, I never realized the truth and beauty of the Catholic Church before I attended this school. My grandfather was a Rabbi. But Judaism is dead. When I am prepared to change my life, I know where I shall turn." A few nights later he was discovered praying in the chapel.

Another Jew who entered the Church wrote a beautiful letter of appreciation. He drove in a distance of twenty miles to attend classes. A young woman from a prominent Philadelphia family never missed classes. She also applied for instruction and was received into the Church. Two years later she entered the convent. Several of the men students have gone on for the priesthood while many of the young women have entered the religious life.

On one occasion, a reporter from THE NEW MASSES visited the School and tried to persuade us that Communism was the only solution for all our troubles. He was a Jewish exile from Germany. We recommended him for the Pulitzer Prize for nerve. A young Communist sent us a fiery postcard condemning our School and concluded with the wise advice, "Learn a trade, old man, you'll soon need a new job."

A word should be said about classes in religion. Various courses were offered in the foundation of Christianity, Grace and the Mystical Body of Christ, the Sacraments and Problems of Church and State. Hundreds attended these classes, which proves that our adults are anxious to learn more about their religion. The professors tried to make their courses as practical as possible. Thus, in order to instruct more fully about the Holy Sacrifice of the Mass, a lecture was given on the vestments, the altar and the holy vessels. Then a priest said a dry Mass before the class in the chapel while a teacher explained each part of the Sacrifice as the priest proceeded. Visits to Our Lord in the Blessed Sacrament were encouraged

and this practice is still strong among the students.

Of special significance were the closing expercises of the first year of the School on April 3, 1936. On that occasion His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, honored us by presiding. The exercises were opened by the reading of the Prayer for Public Authorities, written by Bishop John Carroll. Then Father Rector welcomed the many guests of honor and the 1,300 people who crowded the auditorium. The principal address was delivered by Honorable George H. Earle, Governor of Pennsylvania, who gave high praise to the work of the school.

He said, "I know of no movement, no force that will do more toward preserving American Democracy than this course of St. Joseph's College conducted by the Jesuit Fathers." The degree of Doctor of Jurisprudence was conferred on a distinguished alumnus, Clare G. Fenerty, who responded with eloquent words on the necessity of Catholic Action. On the part of the student body appreciation for the generosity and sacrifice of the faculty was voiced by Charles M. Farrell, President of the Student Council, and Miss Mary C. Callahan, Secretary.

In the spring of 1937 Father James M. Murphy promoted a new project which has been very successful. It was the establishment of a fund to be used for the important work of distributing free literature on the social problems. The faculty and student-body gave hearty support to the movement. The result was a Founders' Ball, which was subscribed to by many patrons and advertisers. Besides affording a very pleasant evening for the students and their friends, a very substantial fund was realised to carry on the apostolate of free Catholic literature. In 1938 the success was repeated under the direction of Father Albert Roth.

During this year a special course in labor problems was arranged by Father Albert C. Roth, the new re-

gent, who has worked zealously to promote the best interests of the school. Under the direction of Mr. Martinez, an alumnus of the College, who, as a reporter on the WALL STREET JOURNAL has covered the labor situation for many years, a class in practical labor problems was successfully conducted. Father Roth gave a course in the relationship between Church and Labor, while Mr. Malloy instructed the members in public speaking. The only requirement for admission was a union card. Some two hundred men responded and excellent results have been obtained.

In concluding this hastily written article we deem it a great consolation to quote some words of commendation from several outstanding authorities on the Christian social program. Monsignor Fulton J. Sheen of Catholic University, writes:

> "Communism is not only a system of politics, it is also an ideology with a complete system of philosophy. It follows then that in addition to other concrete proposals to meet Communism it is essential to present the principles underlying Catholic Social thought. This, the School of Social Sciences, is doing in a thorough fashion. It may very well be true that our success in combating Communism will depend in direct ratio and proportion on the establishment of similar schools throughout the nation."

The great leader of Catholic Youth in the sodality movement, Father Daniel Lord, has sent us the following message:

> "There are few things in the United States as encouraging as the work going forward in the School of Social Sciences. Quite aside from the unquestioned success that has attended the school, it has become a sort of model, pattern and inspiration for the rest of the country. Glancing over your roster of studies, I was especially impressed

that the program is not destructive, not anti-anything, but entirely constructive. It is pro-God, pro-Social Order, pro-Christian Democracy. And while it is easy to tell the other chap where and why he's wrong, it is effective to tell ourselves what is right and how that rightness can be put into effect. Your work and the fine leadership of your faculty has been a real joy to all of us. God carry you forward to fullest possible success and even greater achievements."

And from his watch tower in the Vatican City, our Holy Father, Pius XI, whose wonderful encyclical letter "On The Reconstruction of the Social Order" has been our inspiration, had approved and rewarded our humble efforts by bestowing his apostolic blessing on the founders, faculty and student body. And we trust that the King of Kings, Whose realm we have tried to extend in the hearts of men, will give us His grace to carry on the great fight for social justice.

A. M. D. G.

MISSIOLOGY

I. THE WHAT AND THE WHY OF MISSIOLOGY

By Miguel A. Bernad, S.J.

If I were to ask a missionary in some mission outpost whether he had read any missiological works, he might possibly reply by asking me whether I knew what missiology was. "Why," I would answer, "Missiology is the science of the missions, the science of converting people to the Church. It is such an important science that they have a three-year course in it at the Gregorian University in Rome." Now, it is quite conceivable that the missionary might retort in some such way as this: "Look here. This missiology business is probably one more of those 'fresh-air courses' added to raise the 'scholastic standard' of the University. Why, I have been on this mission for two years and who's going to tell me how to run this mission? Do you mean to say that a missiologist from his armchair in Rome is going to tell me how to convert the people with whom I live?"

Possibly not. And yet consider this: I do not know whether it is true or not, but they say that foxes are never caught in the same trap twice. And yet is quite possible for missionaries one after another to be caught in the same trap not twice but many times over. It is quite possible for missionaries to fall into the very same mistakes which their predecessors before them for ages had been committing. It is quite possible for the missiologist "from his armchair in Rome" to tell the missionary what his predecessors had been trying to do, where they succeeded, where they failed, in order that the present-day missionary may avoid their mistakes and reap the fruit of their successes.

There are some people who seem to succeed whereever they go. Their own personal holiness, their

native ingenuity, and the grace of God, all work together unto success. But there are others who do not always succeed. And it is of them that I am thinking. Suppose I were sent to Mindanao as a missionary to convert the Manobos. I don't know their language, I don't know their customs; but full of zeal and trusting in the grace of God, I pack my bag and get on my horse and gallop away to the land of the Manobos. I enter a village: at my first approach, all the people scamper away. I meet a child on the road, and I try to pat his head: he flees from me crying and shouting. I find a Manobo unawares working in his field, and I try to teach him the sign of the cross: and he runs after me with a bolo. At last I get back to my nipa hut and throw myself on my wooden bench and sit there in supreme dejection. And then, suppose that in the midst of my desolation I were to lift up my eyes and see there on my table a book, written by some missiologist, telling me all about the Manobos of Mindanao, their language, their customs, their idiosyncracies, their hopes, their fears, their prejudices, the successes and failures of former missionaries among them, and the best means to approach them! Would I not seize the book and devour it from cover to cover and fall on my knees to thank God for it? And saying to myself, "Yes, this is the way to convert them," I would go out with renewed vigour and the hope of future success. That is one of the reasons for the existence of the science of Missiology.

Missiology is the critical and systematic study of the spread of the Faith both in its historical and actual aspects, and in its principles and laws. Missiology is the science of the missions. And it considers missions under two aspects: the actual conditions of the missions and their history, and the principles and laws governing them. There are therefore two big divisions of missiology: the one dealing with the

actual and historical aspects of missions, the other dealing with the principles and laws underlying mission work. The first is called Descriptive Missiology, the second, Doctrinal Missiology. To put this in another way: Missiology is the study of missions. It is divided into Descriptive and Doctrinal Missiology. Now, these two branches have, at least remotely, the same material object: the spread of the Faith, missions. But their formal objects differ, for whereas Descriptive Missiology considers the actual conditions of the missions and their history, Doctrinal Missiology considers the principles and laws underlying the whole theory and practice of missions.

Descriptive Missiology then, being the study of actual conditions of the missions and their history, evidently consists of two parts: the one dealing with mission history, the other dealing with actual mission conditions called Missionography. This last includes mission geography and mission statistics.

Doctrinal Missiology on the other hand is the study of the principles and laws underlying the theory and practice of missions. Now if it deals with the theory and practice of missions, it is evident that it, too, consists of two parts, one dealing with mission theory, the other with mission practice. The branch dealing with theory is called Fundamental Missiology, the branch dealing with practice is called Practical Missiology. Therefore, just as Descriptive Missiology has two branches: Mission History and Missionography, so Doctrinal Missiology has two branches: Fundamental and Practical Missiology.

Fundamental Missiology then is the study of the principles and laws underlying the theory of missions. Now, the theory of missions can be viewed under four aspects: the apologetic, the dogmatic, the ethical, and the biblico-traditional. The student of missiology must study the theory of missions under these four aspects. Lest we become too technical and therefore bor-

ing, let us not take these four aspects one by one scientifically but rather, translating them into simple language, let us take in at a glance the subject matter of Fundamental Missiology. If I were a student of Fundamental Missiology, my studies would go in some such way as this: First I would ask myself, why does the Church undertake missions? What right has she to do so? Also, from the facts of mission work, can I draw arguments for the truth of Christianity? That is the apologetic aspect. Next, I shall ask, what are the dogmas of the Church relating to missions? According to these dogmas, how should mission work be carried out? That is the dogmatic aspect. Then, I shall ask, why should we undertake mission work? What motives, natural and supernatural, are there for doing so? What are the duties, and obligations, collective and individual, of those who engage in missionary enterprises? That is the moral or ethical aspect. Lastly, I shall find out what the Bible says about missions; what Tradition says. According to Scripture and Tradition, how should mission work be carried on? That is the biblico-traditional aspect.

The other branch of Doctrinal Missiology is Practical Missiology. Here we study how mission work should be done. Now, in order to know how mission work should be done, we must know three things: who the people are with whom we are to work, what are their conditions of life, and how best to approach them. This last question, what are the best means of approach, is treated in missiology. But what about the other two? Evidently, we know how to approach people by first knowing who they are and under what circumstances they live. And therefore it would seem that these two questions, who the mission people are, what are their modes of life, are the most important parts of Practical Missiology. And yet, paradoxically if you will, what seem to be the most important parts of Practical Missiology are not parts of Practical Mis-

siology at all. Missiology does study the juridical systems of different missions. For instance, if we were in the eighteenth century, we would study the Leyes de los Indios of the Spanish colonies. But as for the other parts of pagan life, the customs, idiosyncracies, etc. of different peoples, these are hardly treated. Why? Because they are taken care of by other separate and highly specialized sciences which therefore the good missiologist who would be an authority in his field can not afford to neglect. These auxiliary sciences are, ethnology, ethnography, comparative religions, philology, and others.

Missiology then is a broad, comprehensive, practical science. It hangs, on the one hand, on Theology, and on the other, it rests on experience and the positive synthetic sciences. To come back to our missiary among the Manobos. There are two kinds of missiologists: the missiologist on horseback and the missiologist in the armchair. The one on horseback works as a missionary among the people; the one in the armchair gathers the disparate facts furnished by the experience of others, synthesizes them into a science, and tells the missionary what methods of approaching the people have worked, what methods have failed, and what are likely to succeed in the future. Of these two kinds of missiologists, the more important one is undoubtedly the missiologist on horseback, because without him the missiologist in the armchair becomes a mere speculative scientist. But we have come to such times, that the missionary alone without the missiologist cannot succeed. For the Pope himself has said that missionary zeal and experience alone are not enough. Science must light the way. There is much work to be done. Almost two thirds of the world remain to be converted. But the missionary and the missiologist, working hand in hand, with the grace of God, will do it.

II. MISSIOLOGY IN ACTION

By GASTON L. DUCHESNEAU, S. J.

We have already obtained a general notion of missiology. We have heard our Holy Father tell the missionary that if he wishes to gather the full fruit of his sacrifice and labor, he must seek from science the light by which to discover the most direct ways and most efficacious means. Has this desire and need for more scientific method confined itself to mere words, or has it found expression in substantial advances? Is the missiologist really and truly a mere arm-chair missionary or has he done something tangible for the thousands of missionaries laboring in the fields afar?

In this paper we wish to present to you a brief but clear conspectus of the actual work being done by the intellectual, missiological crusade.

Missiology is a critical and systematic study of the spread of Christianity. It is apparent that for such systematization and generalization scientific study is necessary. Scientific study implies scientific teaching and scientific teaching in its turn a university or seat of higher learning. So when missiology came into its own at the beginning of the twentieth century the pioneers of this movement perceived at once the need of establishing chairs of missiology in Catholic Universities. Just as Newman in his Idea claimed the right for theology to have a chair in the universities, so these pioneers claimed the same right for missiology.

As a result in 1910 a chair of missiology was created at the University of Münster. In 1926 at Salisburg, in 1927 at Wurzburg and in 1933 at Vienna chairs of missiology were established. Pope Benedict XV founded a chair at the College of the Propaganda in 1920 and in 1932 this became an Institute of Missiology with a three year course including all the subjects mentioned in the first paper.

In 1929 a faculty of missiology was added to the Gregorian University. The catalogue for the scholastic year 1933-34 offered the following: introduction to missiology; mission history; mission Dogma; mission Pastoral Theology; mission law and the actual state of the missions throughout the whole world. Besides these were offered special courses in anthropology, ethnology and languages.

Many other courses have been opened in Spain, France, Belgium and Jugoslavia. All these will result in method, efficiency, uniformity and stability for the missions.

After the Vatican Mission Exposition of 1925, the Holy Father expressed the wish of having a permanent mission library. Accordingly the Pontifical Mission Library was founded in the Propaganda. In the collection there are about 400 volumes on missiology, including some on mission history and doctrinal missiology both fundamental and practical. These, systematically arranged and filed, are very useful for the students of missiology in Rome.

No account of this intellectual crusade would be complete without mention of the Semaine de Missiologie which formerly was held each year at Louvain. This year an important modification was introduced. Instead of holding the sessions at Louvain, they took place at Mimegue, Holland. Henceforth they shall be held at Louvain only every two years. Various cities of the world shall have the privilege of being its hosts the other years. This will give the sessions a more international tone.

This congress concentrates its attention rather on basic, general problems than on special questions. This year the subject chosen was 'The Teaching of Religion in the Missions.' Last year the general subject was 'Sorcery.' The year before 'Marriage and the Family in the Missions'. As can be seen these are not mere theoretical subjects. They are problems of great im-

portance and practicability for the missions. The lectures are given by specialists and missionaries who have been imported from all parts of the world. About 350 missionaries usually attend these sessions. After the session, monographs, made by these missionaries, analyze from the general subject special individual cases for the various missions of the whole world and thus the exchange of views multiply the practical lessons gained from the Congress. These monographs are sent to all missionaries upon request to the secretary.

I think it is but proper to mention here the missiological work being done by Fr. John La Farge, S.J., the foremost missiologist of the Negro Missions. After fifteen years of active missionary labor among the negros of the Maryland counties, Fr. LaFarge saw the need of a stable, efficient method of treating with the Negro problem. His new book 'Interracial Justice', a study of the Catholic Doctrine of race relations, is of course, right in line with missiology. Though he discusses race relations as they concern the Negro in the United States, yet the principles proposed apply to the entire social and political field.

In 1935 under his leadership was held the first Interracial Conference, which may be likened to the Semaine de Missiologie. Allow me to quote Fr. La Farge as to the procedure of the conference. "Without preparation, such a conference would have accomplished little. Only time and study can reveal to the average white person, even those who are learned in social studies, the intimate problems of the Negro. Such preparation however was afforded by several months of previous discussion and by eight weeks of formal study of the major issues in the field of race relations, under the guidance of the writer.

"In view of their previous preparation, therefore, it was possible to plunge directly in medias res and take up the controverted problems of race prejudice. The

questions discussed, of course, were leading questions, implying to a certain extent their answer. But they had the effect of promoting animated yet harmonious discussions." So far Fr. La Farge.

As the repository of information, study and continued thought and discussion on this matter, the Catholic Interracial Council publish the Interracial Review. In this review the conclusions of the movement can be developed and revised, a body of authentic doctrine can be developed and a constructive criticism exercised on similar undertakings in the field.

It is clear then that for this movement critical, systematic study, knowledge and explanation are necessary. The excellent results achieved in the past few years by the Catholic Interracial Council are due mainly to its uniform and efficient system.

We see therefore, that missiology has some practical value. It aims at scientific method to help the missionaries both present and future, so that they will be men who know their people thoroughly; men who have purged their minds of all misconceptions and popular generalities; men who will not desire to force their customs, their habits, their ideas on the people but will become one with them, a Chinese with the Chinese, a Japanese with the Japanese; men in fine with but one aim, to restore all things in Christ, to spread the peace of Christ in the Kingdom of Christ.

III. MISSIOLOGY AND THE MOROS

By HUGH F. COSTIGAN, S.J.

In his recent letter on the conversion of Mohammedans, Fr. General gave a new impetus, not merely to the work among Moros, but to the science of Missiology as it applies to that problem. In strict fact, his was a Missiological letter, outlining the scientific

organization that is in preparation for a new offensive on Mohammedanism. In view of this, in an attempt to make the study of Missiology practical, we have decided to investigate the Philippines Moro situation in the light of Missiology. We do not attempt to outline a plan for the conversion of the Moros which may be sent to the missioners!!! No such presumption directs us. Rather we do wish to show how a Missiologist, or group of Missiologists would go about the conversion of the Moros.

Strictly speaking, every missionary is a Missiologist, since every missionary is interested in what pertains to his work, to the customs, the life, the beliefs and the social structure of the people with whom he works. There is, however, a more scientific missiologist, performing a task which it would be impossible for every missionary to fulfill himself, and which it does not seem practical that he should attempt to fulfill. How would this man attack the Moro problem?

Missiology, the scientific study of the spread of the Faith, or the sum total of all knowledge, sacred and divine, in so far as it pertains to the spread of the Faith, would have to narrow its field. It would be interested in all knowledge in so far as that knowledge deals with, or aids the conversion of the Moros.

Thus the general principles of Doctrinal and Descriptive Missiology, as outlined in the first paper, are applied to Mohammedanism. In the field of doctrine, the Missiologist would have to know deeply the whole range of Mohammedan theology, especially where it conflicts with Christianity. We may show a few such points: the Mohammedan belief in One Supreme God, not in the Blessed Trinity; the denial of the Divinity of Christ; the Mohammedan theory of fatalism, with a consequent denial of free-will; the Mohammedan practice of polygamy and divorce.

It is true that in our course of Philosophy and Theology we spend considerable time on these difficul-

ties, but seldom in connection with Mohammedanism. For the majority of us there will be scant contact with Moros. Thus, from the practical standpoint, little is lost. For the others who will work with the Moros, there is considerable, if unavoidable, loss, since experience would indicate that the active missionary has little opportunity to study Mohammedanism as a system.

One might object: On the mission, the problem will be met face to face, and the missionary will be in a position to work out the solution. That does not seem altogether correct. Our Holy Father says, in effect, that personal experience will not suffice. True, living among the people, one will see the difficulties as they affect daily life—but one may not see why there should be any difficulties. One does not gain this knowledge save by a scientific study of the culture and traditions of Islam. All the difficulties of converting the Moros are rooted deeply in 1200 years of fanaticism, superstition and hatred, and they will not be fully understood save thru the aid of deeply scientific inquiry. Once the problem is understood, there is more hope of combating it.

Now that is the duty of the Missiologist—to solve the problem of why there should be any problem at all. It is his business to penetrate into the religious beliefs, the cultural traditions, the peculiar conflicts between Mohammedanism and Catholicism, if possible, to reconcile the two, if not, to outline ways of converting the Moros directly. This is Doctrinal and Descriptive Missiology. It is understanding the study of the dogma of Mohammedanism in the light of the history of Mohammedanism.

The scientific knowledge of the Missiologist is to be disseminated to the men on the front line trenches. There is at present only one periodical doing this explicitly for the Mohammedan field, the quarterly published by the French Jesuits of the Lyons Province,

'En Terre d'Islam'. This confines itself to a scientific study of Islam, in so far as that study can aid in the propagation of the faith among the Mohammedans.

Missiology is not a 'one-way' process. The missionary must assist. The Missiologist can give the theory, but the result of the theory, the practice, depends on the missionary. For this purpose, men in the field are asked to send accounts of their successes, failures, methods to the Missiological Center. These reports from every section of Mohammedan missionary activity are compared and condensed. What was successful in one place may help in another. What failed in one place may warn in another. In this way a line of attack can be furnished as a possible plan of campaign.

The objection to this synthesis of theory and practice, scientific study and actual evangelization, is that it sounds excellent on paper. . .but will it work? It has been said that the missionary hasn't time for this, nor does he usually think it worth while. That does not seem to be a fair statement of the case. Missionaries are extremely interested in the salvation of the souls for whom they are working and will take any reasonable means to assist their work. Perhaps Missiology has not yet convinced them that it can help, simply because no scientific missiological work has been undertaken in their field. That is the main reason for any prejudice we might have in the Philippines. In other countries it is a fact that the missionaries do cooperate with the missiologist and the results are a complete vindication of the science of Missiology. All the Missiological Conventions mentioned in the second paper were attended by men actually on the Mission field who could discuss the problems with first hand information and confidence.

One example of the cooperation of Missionary and Missiologist on the Moro problem took place in Java. The Mission of Java alone has shown considerable con-

verts from Mohammedanism. During 15 years, there were over 10,000 received into the Church. Of course, Missiology was interested. What were the methods? Fr. Van der Deyl was called to address the Sixth Annual Missiological Week at Louvain, in 1928. It seems that the system was an indirect one. . .chiefly by means of schools. Some 80% of the converts came from Catholic Schools. The whole method was analyzed and printed for distribution to other localities of Mohammedan apostolate. The same prolem was again treated in an article by A. Brou, 'L'Islam aux Indees Neerlandaises', in 'En Terre d'Islam', 1932.

The finest example of a Missiological magazine in English is 'Letters from Rome', the publication on Modern Atheism and Communism. There is the scientific matter presented by the Editors, who in a strict sense correspond to the Missiologists; there is the factual documentation from all parts of the world. There is the plan of attack or defense, based on the sifting of these facts, which is presented to the whole world. Herein are the three ends of any Missiological venture, the Theory, the Practice and the synthesis of the two to draw up a program of action.

There is one more important duty that the Missiologist in the Philippines would have. It is to preserve the records of the past. Christianity has been trying to convert the Mohammedans. In the Philippines the conflict is 350 years old. Each missionary who has worked on the field has had some successes, some failures, and perhaps, after 20 years of experience, has come to certain conclusions. What is more he very probably wrote these successes, failures and conclusions in the "Cartas Edificantes", or in other letters, monographs or articles. Where are these treasures now? For the most part gathering dust on some library shelf. If for no other reason than to resurrect such material, Missiology would have just cause for its existence. The men on the mission cannot dig through

these old tomes, yet without the information they contain, the missionary may still be attempting methods that failed long ago. With this information he may be able to adopt means that at some earlier date gave hope of success.

There is much more to the problem of Missiology and the Moros, but this may explain how Missiology would go about one of our major Philippine Apostolates.

A. M. D. G.

JESUIT CHAPLAINS IN BROOKLYN HOSPITALS

By John V. Matthews, S.J.

In 1924 the Jesuit Fathers were asked to take over the chaplaincy of Kings County Hospital and of Brooklyn State Hospital for the Insane. During the thirty-two previous years this work had been done by Monsignor John T. Woods, pastor of the parish of Holy Cross, in whose confines the hospitals lay. Mgr. Woods cared for thousands of sick and he was held in high honor by men of all classes and denominations. This holy priest died on May 8th, 1924. Then it was that Bishop Thomas E. Malloy, of Brooklyn, asked the Jesuits to care temporarily for the patients of Kings County and Brooklyn State Hospitals. Even to this day, His Lordship understands that his request was for only temporary help. Nevertheless, we have now carried on for fourteen years and have seen our work grow by leaps and bounds.

Kings County Hospital and Brooklyn State Hospital are two distinct institutions. Adjacent to each other, they cover an area seventeen blocks long and two blocks deep. Within this territory, twenty buildings are found, varying from two to eighteen stories. To the eye this is an imposing array but the mind is no less impressed by the immensity of these institutions for the sick and the insane.

To this purpose, then, let us give certain figures concerning Kings County Hospital, where Fr. Charles E. Schmidt, S.J. and Fr. James F. Daly, S.J. carry on their priestly privilege of helping the sick. In this hospital there are twelve hundred nurses, three quarters of whom are Catholics. There are forty-five resident doctors and one hundred and forty internes. Helping nurses and doctors are 1700 employees. The payroll will give the reader a hint as to the size of Kings County Hospital—$220,000 a month. Twenty-

six ambulances from city and private hospitals bring patients to the hospital. Sometimes as many as 200 patients are admitted in one day, while the total yearly admision, e. g. in 1937, amounted to 57,533 bed patients. To the point here, a final statistic will be given, covering both Kings County and the Brooklyn State. The average number of resident patients at both these hospitals numbered 5,200 patients daily. Of these sixty-five percent were Catholics. Such is the spiritual field in which our Fathers gladly toil.

Let us now turn to the actual work done at these institutions by our priests. In the year 1937, the Last Sacraments administered amounted to 7,668. (In his long years at this priestly toil, Fr. Schmidt has anointed over 25,000 people.) Holy Communion is distributed monthly to all Catholic patients at Kings County. This means, of course, that the confession of each Catholic is heard monthly,—a task which occupies three weeks out of every month. Daily, the regular rounds are made, to see new Catholic patients and others in each ward. Moreover, critical wards are visited twice a day. Then, too, emergency calls come in at all hours of the day and night. Indeed, it is a rare night which passes without at least one call, while nights with two and three calls are frequent. A rule of the hospital may be noted here in commendation. Every Catholic patient, who is about to receive a full anaesthetic in preparation for an operation, must see the priest. Thus too do the authorities show their solicitude for the soul as well as for the body and help our priests.

Furthermore, four Masses are said each Sunday and holyday of obligation—three at Kings County and One at Brooklyn State. In addition, two Masses are offered each First Friday. Doctors, nurses, up-patients and people living nearby attend all these Masses. As may be expected, confessions are heard in the Kings County chapel on Saturdays and the

eve of holydays and First Fridays. A special opportunity is offered to doctors and nurses by an instruction and Benediction each Friday evening.

Also worthy of mention are two spiritual works of mercy, carried out under the chaplain's direction. Twice a week, two Catholic women who teach in the public schools, come to instruct the children in catechism; they also prepare any first communicants in the hospital. Another work of long standing is performed by certain members of the St. Vincent de Paul Society. Thirty members of this holy society, representing ten parishes, have been formed by Fr. Schmidt into Kings County Hospital Visiting Guild of the St. Vincent de Paul Society. To ensure easy entrance into the hospital, on their Christlike errand, each member of the guild has an identification card. For the sake of edification, it might be noted here that every St. Vincent de Paul man is obliged by rule to make an hour of prayer for each hour he spends in works of mercy. Those who form the Kings County Hospital Visiting Guild go around the wards every Sunday of the year, seeking like our Lord to instruct and comfort the sick. In their rounds these men and women distribute each week 1,500 pieces of Catholic literature, as well as countless rosaries, scapulars etc. Moreover, they instruct prospective converts. The importance and fruitfulness of this work can be appreciated still more when we recall that this labor of love has been going on now for over 30 years.

So much for Kings County Hospital. At this point some data on Brooklyn State Hospital for the Insane might be given. The mentally afflicted at this institution average about 2,200 resident patients throughout the year; and they represent all degrees of mental unbalance. The size of this hospital can be readily surmised when we note that it employs 230 Catholics—not to mention those of other faiths.

And what of the spiritual ministry of our chaplains

at Brooklyn State? One Mass is offered each Sunday and Holyday for all patients who can attend; and confessions are heard before this Mass. On the average, about 500 inmates are present at the holy sacrifice. The State of New York, which controls Brooklyn State Hospital for the Insane, cannot be sufficiently commended for its interest for the spiritual welfare of Catholic patients. A new hall for church services has been built by the state and in this hall a Catholic altar has been installed permanently. Indeed, so nicely has the altar been constructed that after Mass it can be completely enclosed within folding doors. Furthermore, all the appurtenances of a Catholic chapel have been supplied by the state, e.g. brass communion rails, red velvet carpets, which covers the sanctuary floor, a predella, altar linens, etc., even down to different colored tabernacle veils and laces. In addition, a new Hammond electric organ is at our disposal; and this is played by a generous lady, who for twenty-seven years has freely given her services as organist.

The rounds of this hospital for the insane are made twice a year, viz. at Christmas and Easter. At these seasons every Catholic patients, no matter what the degree of mental disturbance, is cared for spiritually. The fruit of this visitation is seen in the number of communions distributed last Easter, scil. 570. As at Kings County, so here too the cooperation of the superintendents and assistants is very marked. They are all only too glad to go out of their way in order to assist the priests. Thus, on some wards where the inmates are up-patients, the nurses in charge gather them into a common room where the chaplain may easily give them our Eucharistic Lord. Everything is made ready, even to the lighted candles. A nurse says the Confiteor in Latin. And as the priest leaves the wards after dispensing the divine nourishment of the Eucharist, his heart is gladdened by the mul-

tiple voice of God's dear afflicted ones: "Thank you for coming, Father."

We cannot close this article without telling of a recent event which once more exhibits the zeal of our chaplains for their flock. Plans were made for the first General Communion and Communion Breakfast of all the Catholic employees at Kings County Hospital, and God blessed these plans with success. For on May 22nd, about 450 employees received Holy Communion at the special 8:30 Mass offered in Loyola Hall, St. Ignatious Church, by Fr. Rector, Rev. Gerald C. Treacy, S.J., at 9:45 an entire subway train which had been reserved for this purpose, carried the group of communicants to the Clark Street station. Thence the throng walked to the Towers Hotel; there they were joined by 100 more exployees who had received their Eucharistic Lord in their parish churches. Everything went as scheduled, in full order and precision. At the breakfast Fr. Schmidt welcomed the group and spoke of his happiness over seeing so many present at their first General Communion. However, a surprise was in store for Fr. Schmidt. As a remembrance of the 20th anniversary of his ordination and as a sign of their appreciation, the employees presented him with a purse. One of the speakers suggested that a permanent organization be established among all the New York city hospitals, with each individual hospital a unit in the organization. Then, in his talk, Fr. Treacy proposed as a title for the organization the name of Pasteur, e.g. the Pasteur League or the Pasteur Guild. Both suggestions were accepted with universal acclaim. Hence at present our chaplains are working to extend their new organization to all the Catholic employees of New York city, and even state hospitals. Thus on this day, through the zeal of Fr. Schmidt and Fr. Daly was begun a movement of great import for the future.

The foregoing is a brief attempt to describe the

completeness with which our Jesuit chaplains care for the sick and insane in Kings County and Brooklyn State. The regular chaplains are Fr. Charles E. Schmidt and Fr. James F. Daly; a Tertian Father has been added this year to aid them in their tireless task. In the future the work of these priests will be of even wider scope. For, at present, new buildings are being erected both at Kings County and Brooklyn State. The former structures will accommodate 1400 more patients, while the latter will house 1000 more. In fact it seems that still more construction work will be carried out, as the demand for hospitalization increases. One can well imagine the magnitude of the chaplain's mission then. Yet, as the city and state officials plan for greater and better care of the body of the sick, so too do our priests plan in ever wider fashion for the spiritually sick. In this way will the work of our chaplains ever expand to God's greater honor and glory.

A. M. D. G.

HISTORY OF THE JESUITS IN THE PHILIPPINES

By Fr. Thomas B. Cannon, S. J.

Part II:—*Continued*

EXPANSION OF THE OBSERVATORY

The Manila Observatory was the first ever to give warning of weather conditions in the China Sea and the Western Pacific. Later, when the Observatory of Zikawei was founded at Shanghai, the two Jesuit Observatories were able to predict and broadcast weather warnings for the entire China coast, and the islands of the south. This work is still being carried on, with steadily increasing efficiency.

Fr. Faura was the inventor of a special barometer for use in the Orient. He may be considered as the father of the Philippine Weather Bureau. He gave to it twenty years of his life. Before he gave up its direction, it was very well equipped and organized. Now there are three departments, astronomical, meteorological and seismological. Fifty weather stations throughout the islands report daily to the Manila Observatory by telegraph; 200 more report regularly by mail. All data is scientifically filed at the central observatory. Under the Spanish rule, the organization included the central office in Manila with its staff, 14 secondary meteorological and seismic telegraph stations in Luzon and 29 seismic and many 3rd order stations in the Visayas and Mindanao. The Observatory was dependent on the Secretary of the Colonies in Madrid, and more immediately on the Director of Civil Administration in Manila (a position equivalent to Secretary of Agriculture).

In 1884 the Spanish Government recognized the Observatory as a public institution, and made a yearly appropriation for its support. In the same year, King

Alfonso formally put the Jesuits in charge of the meteorological observatory. Fr. Faura, private director, was made a public official. (The street on which the observatory stands has since been named after him). The Superior of the Mission made a contract with the Spanish Government to have trained men ready for the work of the observatory. All buildings and instruments belong to the Jesuit Mission. Since 1884 the Manila Observatory and its stations have constituted the Weather Bureau of the Philippine Islands.

TERTIANSHIP AT THE ATENEO. The Catalogue of the Aragon Province for 1880-81 shows two scholastics teaching at the Ateneo and Normal School—Marians Suarez and Emmanuel Torres. 1881-82 finds them at the Ateneo as "Auditores Theol. Mor. an 2." In 1882-83 they are "Patres Tert. Prob."—still at the Ateneo, and Fr. Francisco Baranera is Instructor.

PLAN OF CONQUEST. In 1833, Fr. Juan Ricart, Superior of the Mission, drew up, at the request of the government, a scheme for the complete military reduction of the islands. It is interesting to note that Fr. Ricart, in a modified form, defends the policy of simultaneous conquest and evangelization—the sword in one hand, the cross in the other. This idea of "forcible" conversion we find it difficult to understand; but we must remember that Spanish military authorities expected a great deal of their work of civilizing the people to be done by the missionaries. There was never a decisive conquest of the Moros and wild tribes by the Spanish troops. Had it not been for the never-to-be-forgotten war-to-the-death carried on against the Moros by General Leonard Wood when he was Military Governor of the Moro Province, (1905) our missionaries today would be in exactly the same situation in which their Spanish brothers were all during the time of their missionary labors. Too literally

did the Spanish King take that old proverb, that in every missionary he had "a Captain-General and an army." Fr. Ricart's plan was simply to provide protection for the missionaries, and prevent them all from being martyred. St. Francis Borgia instructed the missionaries of the Society that martyrdom was a gift of God and not to be sought imprudently; for, as he said, "If all are martyred, the work of the missions will cease.'

BAPTISMS. Annals of the Mindanao missions for 1884-85 record: 138,000 Christians; 2,131 Baptisms; 133 "Reductions"; 29 Missions.

ATENEO. In 1885 the Ateneo students numbered 670.

CAROLINE IS. In the same year, the Mission of the Caroline Islands was offered to the Fathers at Manila by Gen. Jovellar, representing the Madrid Government. But the great work still to be done in the Philippines made it impossible for our Fathers to accept the offer.

SUBANOS. During the year 1885, Fr. Stanislaus March established a "reduction" for the Subanos at Ayala, near Zamboanga. The hardest part of the work was to keep this restless people for more than two years in the same place.

MOROS. Fr. Pablo Cavalleria, writing from Basilan in 1886, described the Basilan Moros as descendants of old Visayan captives; he said that these people preferred to sell their girl children rather than give them in marriage.

About the same time, Fr. Quintana, in the hospital at Jolo, baptized the secretary of the new Sultan of Sulu. The governor of the town, fearing disagreeable political consequences, rebuked the priest and forbade him to exercise his sacred ministry in the hospital.

KING'S GRATITUDE. In 1886, the King, through the Governor General, sent a letter of thanks to the Jesuit

Fathers, for the humanitarian work of the Manila Observatory.

THE MORO ATTACK ON TAMONTACA

On February 15, 1886, Fr. Pastells, the missionary in charge of the Tamontaca mission, wrote to the Superior of the Mission in Manila: "At 2:30 o'clock this morning, the Moros of Dato Uto set fire to this mission, reducing to ashes the orphanage of the boys, the house of the Fathers, the old church, part of the new church under construction, and the stores of palay and wood, the loss representing considerable value. I will go tonight to Cotabato with the 33 boys. The girls' orphanage remains intact—so far. We must regain our prestige by building more solid buildings." The day before, there had been fires in Cotabato and Bohayen. In the Tamontaca fire the most pathetic loss was that of the almost completed Tiruray-Spanish Dictionary, the work of many years on the part of Fr. Guerrico and Fr. Bennasar, done under impossible conditions. On the day of the fire, the local superior was wounded by a ball from a Moro *lantaca* (small cannon). All the rice provisions were burned. Fortunately however no lives were lost. Troops were sent to protect the Jesuits. The commandant of the district, and a rich Chinese, and many other people contributed money and food to care for the children.

Cholera. In 1886 an epidemic of cholera prevented the opening of the Ateneo until December.

Ateneo's Gift To Pope Leo. In December, 1887, Fr. Ricart, Superior of the Mission, went to Rome for the celebrations of the Golden Sacerdotal Jubilee of Pope Leo XIII, and the canonization of St. John Berchmans, St. Alphonsus Rodriquez and St. Peter Claver. Fr. Ricart brought with him as gifts for the Pope a sum of $50,000 from the people of the Philippines; a round table, carved with exquisite taste, worth $3000; and a gold pen, which was worth $300,

the gift of the Ateneo Sodalities. The pen was adorned with diamonds; in the center were the Papal arms; and above them, the rule book, beads and crucifix of Berchmans. A distich was inscribed on the silver case, reading:

"Hunc pulchrum teneas calamum, Berchmanque Joannem

Sanctorum fastis scribito, magne Leo!"

"Hold this bright pen, great Leo, and with it write John Berchmans in the list of saints."

According to the request, Pope Leo with this pen signed the Bull of Canonization of St. John Berchmans on January 15, 1888.

HERO'S DEATH. Fr. Pablo Ramon, superior of Caraga mission died heroically in the wreck of the inter-island steamer "Remus" in January 1889. He was on his way back to his mission when the tragedy occurred. Instead of saving his life he preferred to remain on the sinking ship to attend to the many passengers who could not get to the life-boats.

STATISTICS, 1889. During this year there were in Mindanao 32 Jesuit missions and 79 Jesuit Priests; 164 "reductions"; 167,900 Catholics. During the year 1888-89, there were 12,000 Baptisms, 2,251 Marriages, and 7000 deaths.

BUKIDNON

Our Fathers may justly be reckoned as the builders of the new province of Bukidnon. Before their permanent establishment in this region, they had made numerous trips to evangelize the mountain tribes and they had established the first towns. The Moros of Lake Lanao and Catabato invaded the towns frequently and murdered defenseless people. To repel them and stop their raids, the missionaries obtained arms and ammunition from the government and instructed the people in their use. The missionaries

actually formed a militia of their own. On many occasions, Father Barrado led his men against the Moros.

SAN IGNACIO CHURCH, MANILA

San Ignacio Church (begun in 1877), was completed in 1889. It is one of the finest Philippine works of art. The architect was Señor Roxas, of Spanish descent (father of the co-founder of Brias, Roxas Co.). The wood carvings were done by Filipino artisans. (Mr. Roxas, Jr., when president of the Ateneo Alumni in 1930, recalled, almost with tears in his eyes, the part taken by his father in the building of the church). The style is Graeco-Roman. The entire interior of the church is hand-carved, from the finest of Filipino woods. Bro. Francisco Riera, one of the pioneers of the Philippine mission, was responsible for its completion.

FIRST EXPLORATION OF THE PULANGUI RIVER

The Pulangui River, formerly called the Rio Grande de Mindanao, runs almost from the northern coast of Mindanao through Bukidnon and Cotabato, to the southern coast of the island. The first to explore this great river were Fathers Juanmarti and Barrado. They obtained all possible information, and then started from opposite directions, Fr. Juanmarti from Cotabato and Fr. Barrado from Linabo in Bukidnon. They met on May 26, 1891 in the midst of the mountains. Later, Fr. Barrado undertook another trip from Cotabato across the mountains to Davao. (The hardships of these journeys may be imagined from the fact that even today there are no roads through the interior of Mindanao, save for short distances).

STATISTICS 1891. By the year 1891, the new Society had almost equalled the old in the evangelization of Mindanao. Statistics for that year showed 191,493 Christians in the Jesuit missions on that great island. Permanent residences had been established at Zamboanga (including Zamboanga, Tetuan, Ayala,

Mercedes, Isabela de Basilan); Jolo; Tamontaca (including Cotabato, Polloc, and Tomontaca); Davao and Sigaboy; Caraga; Surigao (including Surigao, Dinagat, Placer, Gigaquit, Numancia, Cabuntog, Cantilan, Tandag, Lianga, Bislig); Butuan (including Butuan, Talacogan, Jativa, Mainit); Dapitan and Dipolog; Balingasag (including Balingasag, Talisayan, Jasaan, Sumilao, Alubijid).

ATENEO COMPLETED

The year 1891 also saw the final work on the Ateneo buildings. The last two houses on Arzobispo Street, nearest to the Public Works Building (No. 14, 16) were bought in that year (No. 12 having been bought in 1877); and at this end of the building a fine new entrance hall was constructed. The museum, Rizal Hall, (later the Students' Library) and several study halls and offices were also added.

MINDANAO MISSIONS. The consecration of the whole province of Zamboanga to the Sacred Heart of Jesus took place in 1892.

In the same year, Father Mateo Gisbert at Davao finished his Spanish-Bagobo Dictionary; Fathers Martin, Urios and Chorro (working in the vicinity of Tagaloan) baptized 3,500 pagans; a new church was blessed at Siassi, Jolo; and Fr. Saturnino Urio came to join Fr. Gisbert in the mission of Davao. Both of these great missionaries devoted themselves with unremitting zeal to the conversion of the Davao infidels and Moros. Frequently, after a careful instruction, they baptized as many as 200 or 300 converts in one day. (In 1893, our Fathers in Mindanao completed a grammar and dictionary of the Moro, Tiruray and Bajoto dialects).

On June 21, 1894, Fr. Urios baptized 40 Moros, including the principal Datos, of the island of Samal, Davao. On Nov. 2nd he baptized 400 Bagobos, some Moros and 52 Tagacaolos near Davao.

During this same year, 1894, Fr. Pio Pi wrote from Zamboanga to the Superior of the Mission to refute the statement that had been made, that the Moros could never be converted. Fr. Pi responded that *conversions were being made among the Moros*, and that the reason they had not been numerous up to then was because of the frequent interruptions of mission work.

This fact, that there actually were regular conversions of the Moros under the Spanish regime, is an extremely important lesson for us to learn from the past, in view of the fact that some of our American Fathers deny the very possibility of converting a Moro. Against the fact there is no argument. At any rate, so great is the need for priests among the Catholics of Mindanao, that no American missionary has yet been spared for work among the Moros. Some day we may have enough Jesuits in Mindanao to allow one of them to become the long-awaited "Apostle of the Moros."

In 1894, Frs. Urios and Gisbert baptized 6,284 neophytes; in 1895 they baptized 3,500, of whom two thousand were Moros.

Fr. Juan Ricart, Superior of the Mission, was commissioned to represent the Bishop of Cebu and to administer the Sacrament of Confirmation during his visitation of Mindanao missions in 1894.

MANILA MINISTERIA. In 1893, the Spiritual Exercises were given in St. Ignatius' Church, Manila, every night during Lent to an average audience of 700. Between January and March of the same year, retreats were given at Santa Ana to 137 priests.

NORMAL SCHOOL. A great honor was conferred on the Normal School in 1894 when it was elevated to the rank of a "Superior Normal School" by the Spanish Government. It had at the time 420 students. *There were, during the same year,* 1066 *students at the Ateneo.*

FR. ALGUE. In 1896 Fr. José Algue came from

Georgetown to assist Fr. Faura at the Observatory. At Georgetown Observatory Fr. Algue had invented the "Refracting Zenith Telescope", an instrument which became known to professional men all over Europe. Soon after his coming to Manila, Fr. Algue invented his most famous instrument, the "Barocyclonometer", which determines the direction and the intensity of tropical storms. It is based on the Barometer which was devised by Fr. Faura. It is used on all vessels in the Orient. During the next year or so, Fr. Algue published his work on "Baguios and Cyclones of the Philippines", and also "The Clouds of the Philippines."

SURIGAO SURRENDERED. In 1896, the mission of Surigao was handed over to the Benedictines of Manila; in exchange, the Spanish Government assigned to the Jesuits the newly subjugated district of Lanao where there were no Catholics. At the time there were 18,000 Christians in Surigao, of whom 10,000 had been converted shortly before. The cession of Surigao was mentioned *cum laude* by Fr. General in his letter on the formation of a native clergy in 1918.

THE PHILIPPINE REVOLUTION OF 1896

The Revolution has an important part in the story of the Society in the Philippines because of the destruction that it wrought to so much of the hard gained fruit of missionary toil. Most of the results of the patient work done during the 19th century by the Jesuit missionaries in Davao and in several other missions, where they were just beginning to make headway, was swept away by the Revolution.

Before the Revolution, conversions were being made in Mindanao at an average rate of 8000 *a year. Even the Moros were beginning to listen to the voice of the Church. But in* 1896 *all sanity was lost.*

VARIETY OF JESUIT MISSIONARY WORKS IN MINDANAO. This is a fitting place to mention the great

variety of work which was being done in Mindanao before the Revolution by our Jesuit missionaries. The Protestant author, Frederick H. Sawyer (who published his "Inhabitants of the Philippines" in 1900), gives unstinted praise to the Jesuits for their work among the wild tribes. This praise is in contrast with his usual attitude of hostility to things Catholic. What he narrates in detail, we shall present here in a few words.

MAMANUAS. "The Mamanuas. . .a hybrid race between Negritos and Malays. . .living in the northern promontory of Surigao. . .are difficult to convert. Yet the zeal of the missionaries has not been wasted and several reductions of Mamanuas have been founded.

MANOBOS. "The Manobos are a warlike heathen race. . .living mostly in the Agusan River Valley. . . They attack neighbors or enemies in the most treacherous manner. . .The death of a relative requires to be atoned for by the murder of any innocent person passing by. . .However the terrible picture I have drawn of their habits is becoming year by year a thing of the past to thousands of Manobos. . .The intrepidity of the Jesuit missionaries is proof against every danger and every privation and has carried them up the River Agusan, on which, at short distances apart, they have established towns or vilages and have brought thousands of Manobos within the Christian communion. Father Urios, one of these missionaries, baptized 5200 heathen in one year, and now no less than twenty Christian towns or villages stand on the banks of the River Agusan and its tributaries, populated by perhaps 15,000 Manobos, formerly heathens, who have given up their detestable practices and their murderous slave-raids to occupy themselves in cultivating the soil.

MANGUANGAS. "The Manguanga territory is at the head of the Bay of Davao. . .The Jesuits have three re-

ductions or villages amongst this tribe. . .called Gandia, Pilar and Compostela. In the General Report of the Jesuit Missions for 1896, the mission station of Jativa is stated to consist of six *reducciones* of Manobos, Mandayas and Manguangas, with a total population of 1389.

BUKIDNONS. "The Bukidnons. . .live in the province now called after them. . .Father Urios said that, from the extent of their intelligence, they were fit to be kings of the Manobos, so much superior were they to these. . .It is pleasing to be able again to state that the bravery, the wisdom, and the faith and charity of the Jesuits exercised amongst this race has had a rich reward. During the four years which concluded in 1889, no less than 6600 heathen Monteses (Bukidnons) renounced their superstitions, their polygamy, and their slave-hunting murderous raids, and, accepting the doctrines of our Saviour, were baptized into the Christian faith.

GUIANGAS. "Guiangas live on the slopes of Mount Apo (Davao). . .The missionaries are beginning to convert the Guiangas nearest the coast, and have established several *reducciones* in Guianga territory. . . .In the parish of Davao and its missions, there were at the end of 1896 nearly 12,000 Christians, and the missionaries were actively at work and were meeting with success. If they are reestablished and supported, in a few years' time human sacrifices will only be a dread tradition of the past.

BAGOBOS. "Bagobos. . .This small tribe occupies the southern and eastern slopes of the Apo volcano, reaching down to the coast of the Bay of Davao. . . The Jesuits have made many converts amongst them, and they were, till the Spanish-American War, under the spiritual care of the veteran missionary, Father Urios. . .In Oct. 1894, 400 Bagobos were baptized, among them the celebrated Dato Manib, one of the

principal baganis (head-murderers) of the Bagobos. . . Not even the hard heart of this blood-stained wretch could withstand the persuasion of the Jesuits. . .

CALAGANES. "The Calaganes are a small tribe living on the Southeastern slopes of Mt. Apo. . .Fr. Urios visited them in January of 1894. . .The *reducciones* of Aviles and Melitta have been recently formed amongst them, and their conversion was proceeding till the war began.

TAGACAOLOS. "The Tagacaolos live in the district of Davao, on the west coast of the gulf. . .A considerable number of them have been converted. . .In 1896, more than 300 Tagacaolos had been baptized and were living in a civilized manner in. . .Las Mercedes. The conversion of this tribe was being actively carried on by the assistants of the veteran missionary, Fr. Urios, who resided in Davao until the Spanish-American War. . .The influence of the missionaries extended beyond the *reducciones* and had some effect amongst the heathen in discouraging human sacrifices and tribal wars. It may be expected that, before long, these dreadful rites will be put an end to, if the missionaries are enabled to return.

TIRURAYS. "The Tirurays occupy the hills to the south of the delta of the Rio Grande (Cotabato) . . . The missionaries have been working amongst them for years and in 1891 they had baptized 109. However the converts were not settled in towns, but wandered about the hills as they liked. Since then, more of them have been baptized and were settled in Tamontaca and several *reducciones* have been founded in their territory. In Tamontaca during 1896, between heathen and Moros, there were 152 conversions and baptisms. . .besides 197 baptisms of children born of Christian parents. . .Since the war, the missionaries have abandoned Tomontaca, and the whole neighborhood is in disorder.

SAMALES. "The Samales. . .inhabit the islands of Samal and Talicud in the Gulf of Davao. . .The patience and zeal of the missionaries has been richly rewarded and in June, 1894, a number of Samales were baptized, including most of their datos. By the autumn of that year there was not a heathen left in the islands and the Samales are now settled in seven villages. . . Peña Plata. . .was the residence of the missionary, who was accompanied by a lay-brother. The population at the beginning of 1897 was 1625. . .

VILANES. "The Vilanes live on the southern tip of the Cotabato-Davao peninsula. . .Fr. Urios thought them easy to convert, for they have no religious system of their own; but they believe in God and in the immortality of the Soul. . .

SUBANOS. "The Subanos: . . .this numerous tribe inhabits the western peninsula of Mindanao from Misamis to Zamboanga. . .The Jesuit missionaries were actively at work round about the Bay of Dapitan in the extreme north of the Subano territory, and to some extent round about Zamboanga in the extreme south, until the war between Spain and America broke out. In the Dapitan district there were at the end of 1896 nearly 15,000 Christians residing in the towns and villages under the spiritual and temporal guidance of the Jesuits. During that year, 208 heathen were baptized in the Dapitan district, but only 21 in the Zamboanga district. It is safe to assume that in the Dapitan district alone there are 10,000 Christian Subanos. The number of heathen Subanos. . .may be about 90,000. . .

MOROS. "The Moros: These terrible pirates have only within the last few years had their power definitely broken by the naval and military forces of Spain and by the labors of the Jesuit missionaries. . .The devoted labors of the Jesuit missionaries began to bear fruit. They converted the hill men and gathered

them together in larger communities, better able to protect themselves, and though the Moros sometimes burnt whole towns and slew all who resisted, carrying off the women and children into slavery, yet on the other hand it often happened that, getting notice of their approach, the Jesuits assembled the fighting men of several towns, and, being provided with a few firearms by the government, they fell upon the Moros and utterly routed them, driving them back to their own territory with great loss. . .Now where the Moro King of Tamontaca held his court and reigned in power and splendor on the Rio Grande, a Jesuit Orphan Asylum and Industrial School flourished (till the war caused it to be abandoned), bringing up hundreds of children of both sexes, mostly liberated slaves of the Moros, to honest handicrafts or agricultural labor. . . Everything was ready for the final blow (against the Moros) for the Moros were completely hemmed in by Spanish garrisons or Jesuit *reducciones;* but the breaking out of the insurrection in 1896 obliged General Blanco to withdraw. . .leaving the recently-converted heathen and the missionaries to defend themselves against the Moros as best they could. The missionaries of Cotabato have taken refuge in Zamboanga. . .The missionaries of the north of Mindanao were recalled by the Superior to Manila; but in some of the towns the native converts and Visayans have detained them by force and keep a watch on them to prevent their escape. . .for they are much beloved by their converts, whose only desire is to keep them amongst them. The district of Davao has been. . .the scene of murder and pillage. . .The veteran missionary, Fr. Urios, and three other Spaniards, could not escape and remained in the power of the bandits. . .

POSSIBILITY OF MORO CONVERSIONS. "It is generally taken for granted" continued Sawyer, "that a Moro cannot be converted, but this is not the case in Mindanao. Father Joaquin Sancho, S.J., informs me

that when the political power of the datos has been destroyed, their followers have been found ready to listen to the teachings of the missionaries; and beginning by sending their children to school, then perhaps sanctioning the marriage of their daughters with Christians, they have finally cast in their lot with the Roman Catholic Church, not in scores, nor hundreds, but by thousands. *He* (Fr. Sancho) *says that his colleagues baptized in one year after* 1892, *in the district of Davao alone, more than three thousand Mohammedan Moros.* He adds that their religious receptivity is much greater than that of the heathen tribes."

SAWYER'S TRIBUTE. These quotations from Sawyer tell a great part of the story of the Mindanao missions at the time of the Revolution. Let us add one more passage—the noted eulogy of the Jesuits with which the author concludes his book:

"Altogether the Jesuits administered the spiritual and some of the temporal affairs of 200,000 Christians in Mindanao.

They educated the young, taught them handicrafts, attended to the sick, consoled the afflicted, reconciled those at variance, explored the country, encouraged agriculture, built churches, laid out roads, and assisted the Administration. Finally, when bands of slave-hunting, murdering Moros swept down like wolves on their flocks, they placed themselves at the head of their ill-armed parishioners and led them into battle against a ferocious enemy who gives no quarter, with the calmness of men who, long before, had devoted their lives to the Master's cause, to whom nothing in this world is of any consequence except the advancement of the Faith and the performance of duty.

They received very meager monetary assistance from the Spanish Government, and had to depend greatly upon the pious offerings of the devout in Barcelona and Madrid. It is to be feared that these subscriptions will now fall off as Spain has lost the is-

lands; if so, it is all the more incumbent upon the Roman Catholic of America to find the means of continuing the good work.

I feel sure that this will be so—Christian charity will not fail, and the missions will be maintained.

For their devotion and zeal, I beg to offer the Jesuit missionaries my profound respect and my earnest wishes for their welfare under the Stars and Stripes.

To my mind, they realize very closely the ideal of what a Christian missionary should be. Although a Protestant born and bred, I see in that no reason to close my eyes to their obvious merit, nor to seek to belittle the great good they have done in Mindanao. Far from doing so, I wish to state my conviction that the easiest, the best, and the most humane way of pacifying Mindanao is by utilizing the powerful influence of the Jesuit missionaries with their flocks, and this before it is too late, before the populations have had time to completely forget Christian teaching, and to entirely relapse into barbarism."

The story of the Society during the Revolution is not an orderly narrative of events that march steadily onward to a climax; it must be pieced together from bits.

RIZAL

One of the very first tragedies of the Revolution was the execution on the Luneta, on Dec. 30, 1896, of Dr. José Rizal, who in spite of many weaknesses and inconsistencies has been accounted the foremost alumnus of the Ateneo. He was exceptionally brilliant in many lines,—as a doctor, poet, author and artist; but in the midst of political intrigues, he lost the Faith and became a Mason. When he revisited the Ateneo on his return from Europe, he was told that he would not be welcome there until he had ceased his anti-Catholic activities. In 1892 he was sent by the Span-

ish Government as an exile to Dapitan, in Mindanao. There he became a great friend of the pastor, Father Antonio Obach, S.J. Rizal ran a school for 20 boys in his own house; erected a hospital; built an artistic stone stairway for Fr. Obach's *convento,* and a swimmining tank for the boys. With Fr. Sanchez and Bros. Costa and Tildot, Rizal constructed the waterworks for the town. He drew the design for the sanctuary curtain. Rizal and Fr. Sanchez ran a school for the people after Mass on Sundays, teaching them many things. In connection with this school, they constructed a raised map of Mindanao in the town plaza, which may still be seen.

Rizal finally was allowed to leave Dapitan, in order to become a volunteer member of the Spanish Army Medical Corps in Cuba; but he was held up at Barcelona and sent back to the Philippines where he was put on trial for his life. He was sentenced to death for sedition. The end came very soon, but during the last 24 hours of his life, Rizal was reconciled to the Church. He signed a formal retractation, went to confession, heard two Masses, received Communion, said the Rosary, and had his marriage revalidated. The original copy of the retractation of Rizal was finally found last year, (1935) in the Manila archives, together with the retractation of two others who were put to death at the same time.

Austin Craig describes the last few hours of Rizal's life: "The military chaplain (of Fort Santiago) offered his services, which were courteously declined, but, when the Jesuits came, those instructors of his youth were eagerly welcomed. . .The writer believes Rizal made a retractation, was married canonically, and was given what was intended to be Christian burial. . . The journey from the Fort to the place of execution, then Bagumbayan Field, now called the Luneta, was on foot. His arms were tied tightly behind his back and he was surrounded by a heavy guard. The Jesuits

accompanied him. . .The route was along the Malecon (Bonifacio) Drive, where as a college student he had walked. . .Above the city walls showed the twin towers of the Ateneo and when he asked about them, for they were not there in his boyhood days, he spoke of the happy years that he had spent in the old school. . . .'There did I spend my happiest days,' he said." Two Jesuits remained with him until the end; they were Fr. Balaguer, who had been with him at Dapitan during his exile, and Fr. Vilaclara, who had been his teacher at the Ateneo. Rizal told them that when he joined the English Masons, he hadn't been asked to renounce the Catholic Faith.

SPANISH-FILIPINO WAR. The year 1897 was a continual series of petty skirmishes between Spanish and Filipino forces. It was a year of unrest and suspicion and of hatred and acts of violence against the friars. In an address at Woodstock after the war, Fr. Algue explained that the term "friar" as used in the Philippines, applied to the Dominicans, Franciscans, Augustinians and Recoletos; but not to the Jesuits, Benedictines, Capuchins and Lazarists. The friars' lands, which caused so much of the ill feeling against them, actually constituted only 10% of the total property in the Islands. However, in Cavite and Bulacan, which were the hotbeds of revolt, the friars owned more than half of the land. (In April 1898 the Jesuit superior, Fr. Pio Pi, united with the Provincials of the other orders in drawing up a defense of their conduct in the Islands. It is a great document, well written and quite eloquent—known as the "Friar Memorial." It was addressed to the Minister of the Colonies, and was intended for the King, but it never reached him. It was too late).

SPANISH-AMERICAN WAR. On Dec. 14, 1897, peace was made between Spaniards and Filipinos by the Pact of Biancabota: and two weeks later, Aguinaldo and other leaders sailed for Hong Kong. But the

Spaniards did not keep their promise, and in April, 1898, revolt flared up again against the Spanish rule in Cuba and in 8 provinces of Luzon. Things then happened quickly. In the middle of April (1898) the United States declared war against Spain; Dewey was ordered to Manila. On May 1st the Battle of Manila Bay was fought, and the Americans were welcomed as the champions of Filipino independence. Aquinaldo returned on an American warship on May 19th, and within a week had proclaimed the independence of the Philippines and made himself Dictator. In the second week of June (1898) Aguinaldo became President of the Philipino Republic. On August 13th the Americans stormed and captured the City of Manila (till then held by Spanish troops).

Fr. Algue During the War. During the war, Fr. Algue and four brothers had been the only Jesuits at the Observatory. In fact, they were the only Spaniards outside of the Walled City. Firing was continuous, scarcely a mile away. A shell fell in Fr. Algue's room. Two thousand Filipinos fled to the Observatory for refuge—the last of them reaching it at noon, on August 13th. Twenty minutes later, the American troops thundered down the street, one thousand strong, under an American general. Fr. Algue met them in the street and explained conditions to the general, and the troops passed on.

Later, Fr. Algue obtained from Admiral Dewey a promise of protection for the Jesuit missionaries in Mindanao.

American Military Government. As soon as the Spanish regime fell, the Ateneo Municipal ceased to receive financial support from the Spanish government; but the American military authorities, immediately upon occupying the city, assumed the obligation of paying the salaries of the professors of the Ateneo and of the Normal School—that is, from Aug-

ust 14, 1898, until (at least) April, 1899. But during all that time, the Ateneo was half filled with Spanish troops; classes did not start until December 2nd, and then there were only 500 students present. At this time, the name "Ateneo Municipal de Manila" was changed to "Ateneo de Manila," for with the establishment of the American school system, the Ateneo was no longer considered a public, but a private school.

THE FILIPINO REPUBLIC. On Sept. 15, 1898, the Filipino Congress met at Malolos, and set up an independent Filipino government. A republic was proclaimed, a constitution adopted, and Emilio Aguinaldo was officially elected president.

REVOLT IN MINDANAO. On Sept. 26, a revolt started at Caraga, in Mindanao. Fr. Manuel Valles, the local superior, was taken prisoner and forced to march most of the distance to Baganga. But before they reached the town, the rebels turned against their own leader, shot him, and released the Jesuit.

PROTESTANTS IN THE PHILIPPINES. "Two months after Dewey entered Manila Bay, a conference of representatives of the larger (Protestant) foreign mission boards and societies was held in New York City (July 1898) to plan for a harmonious and effective occupation of the Philippine Islands." (Laubach, 'The People of the Philippines', p. 178).

When the Evangelical Union of the P. I. came into existence in Manila on April 20, 1921, the ministers of the Protestant sects (Methodists, Presbyterians, Y.M.C.A., American Bible Society) formally proceeded to divide up the territory of the P. I. among them for their happy-hunting-grounds. Their ultimate aim was to establish a native "National Evangelical Church," to consist of perverted Catholics. The very existence of the Catholic Church in the P. I. and of Christianity itself was ignored. The Catholic Church to them was a corpse that was to be cut in

pieces. The Catholic Filipinos were not even to have their choice of what Protestant denomination they were to belong to; their future Protestant status was already mapped out for them. Natives of a certain province would have no chance of being anything but Methodist; in a neighboring district, they'd have to become Baptists, etc.

Bishop Brent, head of the Protestant Episcopal Church in the P. I., to his great credit refused to have any part with the others in attempting to proselytize Roman Catholics. He refused to join the Union; and he made his chief aim the conversion of the wild pagan tribes of Northern Luzon. Mission work for him meant preaching the word of God to the heathen—extending the limits of Christianity.

The "union of the disunited" never succeeded in establishing the "National Evangelical Church."

Filipino-American War. On Dec. 10, 1898 the treaty of peace was signed at Paris, and Spain ceded the Philippines to the United States for twenty million dollars. Soon after that the Filipino illusion that the United States would grant independence to the Islands was rudely shattered, when on Jan. 4, 1899, President McKinley instructed Gen. Otis, the military governor, to insist on recognition of American sovereignty. Aguinaldo retaliated on the 21st by promulgating the new Filipino Constitution; and the third war—this time between Americans and Filipinos—began in earnest. In the beginning of February, there were only 200 students left at the Ateneo.

Mindanao Jesuits during the War. Just at this time many of the Filipinos, it seemed, simply went crazy. Almost all the Fathers in Mindanao in the districts of Surigao, Butuan and Misamis, were made prisoners. The Fathers from Cotabato and Tamontaca went to Zamboanga. From Davao, the missionaries were taken on an English ship to Borneo. The

Moros inundated all places abandoned by the Spanish troops. The Jesuits warned the American generals, but there weren't enough American troops in the Islands to garrison Mindanao, and besides, they were needed for the campaign in Luzon. Forty-one of the Mindanao missionaries managed to get to Manila in the early weeks of 1899.

For some time the war consisted of a series of small, pitched battles; then it degenerated into guerrilla warfare, lasting for almost two years.

[THE END]

A. M. D. G.

SOME PHANTOM JESUITS

By JOSEPH F. CANTILLON, S.J.

Even the most skeptical reader would regard the appearance of an article on Father Louis F. Wallon, of the Society of Jesus, in a standard work like *Appleton's Cyclopedia of American Biography,* as good reason for believing that such a man actually lived and did substantially the deeds with which he is credited. It has long been known, however, that such an assumption is not warranted in the case of Latin-American biographies in the above publication of D. Appleton-Century Co. This biographical work appeared in six volumes, in the city of New York, between the years eighteen hundred and eighty six and eighteen hundred and eighty nine. The editors were John Fiske and General James Grant Wilson, with Rossiter Johnson as managing editor.

Three separate investigations have revealed more and more of these spurious sketches. The results of the first investigation were published in the *Journal of the New York Botanical Society,* volume twenty, page 171-181, in the issue for September, nineteen hundred and nineteen. The author was Doctor John Hendley Barnhart, bibliographer of the New York Botanical Gardens. He listed fourteen sketches, with an additional four about whom he had mortal suspicions.

The second investigation was performed by various members of the staff of Sabin's *Dictionary of Books relating to America.* Mr. Vail, Miss Greene and Miss Watkins found seventeen fairy tales, two of which had already been discovered by Dr. Barnhart. Crediting Dr. Barnhart with eighteen, our total now reaches thirty-three forgeries.

The third investigation took the form of a dissertation for the School of Library Science at Columbia University, published in June 1935. The author, Miss

Margaret Castle Schindler, discovered eighteen new fictions, chiefly under the letter H of the encyclopedia. Accordingly, fifty-one forgeries were known in nineteen hundred and thirty-five.

The scope of this "opus scriptum" is twofold: A FOURTH INVESTIGATION OF THE ENTIRE SIX VOLUMES, CATALOGING THE PSEUDO-JESUITS THEREIN LISTED: and B) A PROBABLE RECONSTRUCTION OF THE CHARACTER, ABILITY AND METHODS OF THE AUTHOR OF THE FORGERIES.

All the members of the Society of Jesus that I have catalogued were discovered by myself independently, although, unknown to me, some had been uncovered in the previous studies of the question. Doctor Barnhart did not deal with any in his work of nineteen hundred and nineteen. Sabin's Dictionary staff "discovered" Fathers Karl Von Verden, Vicente Verdugo, Jacobus Verhuen, and Charles Antoine Voisin. Schindler anticipated the work done here on Fathers Nicholas Piet Hermstaedt and Antoine Horne and to her work I am much indebted for confirmatory proofs of the spurious quality of these gentlemen. In a letter to me of August 31st, 1936, Doctor Barnhart suggested eight other possible fraudulent Jesuits for my further research and, upon investigation, I was able to add Fathers Manuel Jarava and Domingo Jauregui y Aguilar to the list. Thus, eight of the forty-four here given were known before. Nine additional 'finds' by Barnhart bring the grand total to 96 (January 15, 1938).

METHOD OF THIS INVESTIGATION.

The use of the index to the six volumes suggested itself as the most likely place to discover what Jesuits were listed, but I quickly found that the index was very defective and listed but a fraction of all the members of the Society sketched throughout the work.

I decided therefore to start with volume one, page one and inspect every article to see if he was a Jesuit. Then the suspicious ones among these were put aside for further research. In this way, I may have missed several frauds, which did not, *prima facie*, arouse my suspicions.

Of course, one would be misled if he should judge that the majority of the Jesuits listed in the six volumes are fraudulent. They are not. I note 156 genuine Jesuits.

Let me also state that the work as a whole has not lost all of its usefulness. Only we must be careful in trusting the accounts of Latin-American authors. For U. S. citizens, it has been surpassed and superseded by the *Dictionary of American Biography*. It is useful for certain types of information not given in the D. A. B. e.g., illustrations, facsimiles of autographs, etc. Some of the articles on leading Americans may still be read with profit.

With this as a preface, let us start examining, one by one, our forty-four sketches. None occur in volume one and only one in volume two, that is, the following one of Father Rafael Ferrer, S.J.

1. "FERRER, Rafael (ferrér), Spanish missionary, b. in Valencia in 1570; d. in San Jose, Peru, in 1611. He entered the order of the Jesuits against the wishes of his father, who wished his son to follow a military career. He went to Quito in 1593 and became a missionary among the Cofanis, a warlike mountain tribe, who had done much damage by their frequent incursions. In 1601, with no other arms than his cross and his breviary, he penetrated into their territory. On 29 June, 1603, the mission of "San Pablo and San Pedro" of the Cofanis was regularly organized. In 1604 three other villages were brought under the influence of civilization, and the Cofanis ceased to be the terror of the Spanish government. Colonists, as a consequence, poured into the adjacent territory. The viceroy of Quito ordered Ferrer in 1605 to civilize the unconquered tribes along the river Napo, and to make a chart of the basin of that stream. He advanced more than 3,600 miles into the interior and met with a friendly reception. He also made a map of the

places he had traversed, and brought back a tolerably complete herbarium of the plants that he had found, and presented it to the viceroy of Quito. This voyage of exploration lasted thirty-one months. After resting at his mission among the Cofanis he returned to Quito from the North and traversed a hitherto unexplored forest, of which he made a plan. He discovered a large lake and the river Pilcomayo, which, on account of its navigability, was of much service to the colonization of that country. At Quito he received the title of "Chief of the missions of the Cofanis," and was, besides, appointed governor and chief magistrate of the Cofanis. When Father Ferrer returned to his missions in 1610 he devoted himself to the civilization of the few tribes of the Cofanis that up to this time had not come within his influence, and met his death at the hand of a chief whom he had obliged to renounce polygamy. The savage surprised Father Ferrer as he was walking in the neighborhood of San Jose, and cast him from a narrow rock which was used to bridge a torrent. The murderer was massacred by the other Cofanis as soon as they learned of his deed. The account of the explorations of Fr. Ferrer never saw the light, and the original manuscript was lost. An extract from it was published in the collection of the "Lettres Edificantes" by Father Dettre, published in the last century and reprinted in 1840. Besides this, Father Bernard de Bologne published in the "Bibliotheca Societatis Jesu" the same extract under the title "Relations du pére Ferrer de ses voyages dans l'Amazonie et de missions qu'il a fondées en la nation Cofane" (1763), followed by a notice of Ferrer's life. Father Ferrer published "Arte de la Lengua Cofana" (Quito, 1642), and he translated into the language of the Cofanis the catechism, and selections from the gospels for every Sunday in the year. The original manuscript of this translation was discovered in a Spanish convent, and published in Paris."

This is the earliest known biography in all six volumes that received a daubing from our friendly forger. However, this is not a complete forgery, since there was a famous Father Ferrer, who actually founded the Jesuit mission among the Cofanis in Ecuador. The names, Quito, Valencia, Dettre and the mission of San Jose are found in the true history of the man. Likewise, he was martyred, but the time and circumstances are other than stated.

Accounts of Ferrer may be read in Sommervogel, (both in the general alphabetical list and in the Supplement), in Guilhermy "Menologe. . . Assistance d'Espagne, Tome I, pp. 369-370 (for the first of March) ; and in the well-known work of Antonia Astrain, S.J., v. 4, pp. 577-580. In removing the imaginative details from Appleton's account, I follow Astrain.

Ferrer's first mission was to Pasto, in 1598. He found the Cofanis rather peaceful and inclined to receive his administrations. A second expedition was undertaken the next year from Quito. In 1604, he left Quito again and visited four races of Indians. The countryside was so difficult of access that it took him seven days to travel between fifteen and twenty miles. The difficulties prevented the establishment of any regular house or mission, our account to the contrary notwithstanding. In 1606, he was made master of novices in Quito. We have a letter of his to Fr. General Aquaviva, referring to this fact. He pined for his missions and was finally permitted to start once again for the land of the Cofanis, this time in 1608. In the meantime, the natives believed that the robberies and other indignities they were suffering from the white *rancheros* could be traced ultimately to Fr. Ferrer. In June, 1610, while crossing high above a torrent on two slender tree trunks serving as a bridge, the savages suddenly shook and moved one of the logs. Fr. Ferrer plunged to his death and his body could never be recovered.

In this sober account, we see the falsity of such piquant details as the unwilling father, the herbarium, the map, the river Pilcomayo, the title of honor and the polygamous savage.

It is rather disappointing to find the *Catholic Encyclopedia* copying almost verbatim this account of Father Ferrer from the work of *Appleton's*. Miss Blanche Mary Kelly, famous later as a litterateur, is

the author of the article. This is the only instance in which the *Catholic Encyclopedia* was influenced by the forgeries.

2. "HERMSTAEDT, Nicholas Piet, Dutch missionary, b. in Haarlem, Holland, in 1521; d. in Para, Brazil, in 1589. He was a Jesuit, went to Brazil in 1545, and prepared himself for missionary work among the Indians, meanwhile teaching in the college in Bahia. He was attached in 1551 to the mission of Pirahguinga, and distinguished himself by his energy and his success with the Indians, who surnamed him Abare bébé ("the flying father"). He organized the Mameluco half-breeds in a colony, which he named San Antonio, six miles from Pirahguinga, built a college, and trained some Mamalucas as assistants to the missionaries. His popularity with the Indians increased as he learned the Tupi, a dialect of the Guarani language, which he spoke afterward more fluently than either Spanish or Dutch. At the invitation of Meen de Saa', governor of Rio de Janeiro, he formed a battalion of Mamalucos and marched, in 1558, against Villegaignon and his French forces, who occupied an island at the entrance of the bay of Rio de Janeiro. But the Tupinambos and Tomayos, allies of the French, invaded the Mamaluco territory, and Hermstaedt, returning for their protection, waged against the hostile Indians a bloody war, which lasted four years, 1558-62, and was terminated by the treaty of Upabeba, in which the invaders agreed to leave the country. In 1574 Hermstaedt was appointed visitor to the missions between the rivers Plate and Amazon. He built several colleges in Pernambuco and Rio de Janeiro, civilized and organized the Aymaros, forming the villages of the Papanaces in the province of Espiritu-Santo, and founded the city of Rerigtibo, on the north bank of the Cabapuana. Hermstaedt is the author of "Arte da Grammatica mais usada na Costa do Brazil" (Lisbon, 1611). His "Drama ad extirpanda Brasiliae Vitia," "Annaels ecclesiastici Brasiliae" and other works, were published in the "Bibliotheca Scriptorum Societatis Jesu" (Rome, 1677)."

No biographical reference book mentions Hermstaedt. He is not included in Van der Aa's *"Biographisch woordenboek der Nederlander,"* in Molhuysen *"Nieuw Nederlandsch biographisch woordenboek,"* in Cordeiro Guarano's *"Diccionario biobibliographico sergipano,"* in Koch's *"Jesuiten-Lexikon,"* nor in the

Catholic Encyclopedia or the *Dictionnaire de Theologie Catholique.*

a. The first Jesuits to go to Brazil, six in number, arrived with Thomé de Souza, in 1549 (and not 1545). No mention of H. in either Koch, l.c., column 248, or Robert Ricard—"*Les Jesuites au Brésil pendant la seconde moitié du XVIe siécle* (1549-1597)" in Revue *d'Histoire des missions*, Sept. 1937, pp. 321-366. Ricard differs a bit from Koch, where he writes (p. 327) "Les premier Jesuites arriverent au Bresil—exactement á Bahia—le 29 mars 1549, en compagnie du gouverneur Tomé de Souza, qui venait prendre possession de son poste. La mission comprenait six religieux: le P. Manuel de Nobrega, superieur, le P. Joao de Azpilcueta Navarro, le P. Antonio Pires, le P. Leonardo Nunes, le Fr. Vicente Rodrigues et le Fr. Diogo Jacome." Koch mentions five as the number of the party. Henriques Leal "*Apontamentos, 2nd trimestre*" (page 269) and also in his reprint of '*Synopsis Annalium Societatis Jesus in Lusitania*, 1549-1725 (*Apontamentos, 4th Trimestre* pp. 269-291)" makes no mention of Hermstaedt.

b. The account of his early missionary labors present several facts which should be verifiable. Pirahguinga can't be found, but it may be Piratinga, the old name for Sao Paulo, where Nobrega founded a college in 1553 (Southey "*History of Brazil,*" I, p. 272).

c. San Antonio is unknown and dubious. There was a San André, an earlier settlement three leagues from Piratinga.

d. The surname "Abare bébé" was actually given to Nunes. Southey says that one of the Jesuits had been given that name (l.c., 303) and Henriques Leal (op. cit.—2e trimestre, p. 215) names him.

e. Why it should be an occasion for comment that Hermstaedt knew Tupi (correctly named as the In-

dians' language in that part of the country) better than Spanish, is unclear. There is no indication from his birth or other parts of the article that he knew Spanish at all, while Portuguese was the official language of the settlers.

f. Meen de Saa' was governor of Brazil, not of Rio de Janeiro. (Southey—I, 278).

g. There was no settlement at Rio de Janeiro at this time, except a small French colony.

h. The governor attacked Villegaignon in 1560, not 1558.

i. The Jesuits did lead reinforcements against the French, but their names were Fernao Luiz and Gaspar Laurence (Simao Vasconcellos, S.J. *"Chronica de C. de J. do Estado do x Brasil,"* 1864 reprint, Rio de Janeiro, vol. II, p. 141).

j. The war lasted from 1561 to 1564 (Southey, l.c., I, 306).

k. Peace was signed at Iperoyg, not Upabeba (l.c.).

l. The city of Rerigtibo and the Cabapuana River are of dubious validity. However, Denis ("Un fête Brésilienne," p. 29) says that Anchieta died at Rerigtibá, while the Jesuiten-Lexikon (s.v. Anchieta) calls the place Iriritaba. Perhaps it is a case of "lis de voce."

m. His works were not found in:

A) Sommervogel.
B) Catalogue of the John Carter Brown Library.
C) Ternaux-Compans—*"Bibliotheque Americain,"* 1837, Paris
D) Rodrigues—*"Bibliotheca brasiliense"*
E) Valle Cabral—*"Bibliotheca das obras. . .a lingua Tupi."*
F) Vinaza—*"Biblioteca espanola de langues indigenes de America."*
G) Barbosa Machado—"Bibliotheca lusitana."
H) Silva—*"Diccionario bibliographico portuguez."*

The "Bibliotheca Scriptorum Societatis Jesus" is not mentioned in Uriarte's *"Catalogo razonado de obras anonimos y seudonomas de aurores de la C. de J."* As a matter of interest this particular work is referred to in other forgeries of *Appleton's Cyclopedia* and thus becomes a quasi-criterion of a forged article.

n. One work attributed to Hermstaedt, the "Arte da Grammatica mais usada, etc." has practically the same title as Anchieta's real work *"Arte de grammatica da lingua mais usada na costa do Brasil,"* 1595, Coimbra). The title, *Bibliotheca scriptorum S. J.*, belongs to a real bio-bibliography, compiled by Ribadeneira and published in Rome in 1676. It is not a collection and it does not mention Hermstaedt.

CONCLUSION. For these reasons I conclude that Hermstaedt never did any of the things attributed to him in Volume III, page 183—and that he never lived.

3. "HORNE, Antoine, Spanish missionary, b. in Basançon, Franche-Comté, in 1608; d. in Bahia, in Brasil, in 1697. He became a member of the Jesuit order in 1625, and was sent to the missions of South America. In 1629 he was attached to the missions of Para, and resided for several years on the borders of the river Tocantin, where he acquired a perfect knowledge of the different Indian dialects, and conceived a strong inclination for that people, who had been kept in a state approaching slavery by the Spanish and Portuguese colonists. He resolved to liberate the Indians, and asked the assent and support of his superiors. Although the Jesuits had greatly benefited in South America by the existing order of things, they resolved to give Father Horne full support. The latter travelled through the country in 1643, spoke to the Indians in every city, village or farm he met on the way, and invited them to make their home in the vast country around the river Tocantin, where they would find freedom and abundanc. The Indians came in great crowds, and, two years later, villages that had been prosperous were deserted, and many farms abandoned for want of laborers. The Portuguese colonists became incensed, and denounced Father Horne as a republican agitator. The governor of Maranhão thought it necessary to order his arrest in 1646, and sent him to Lisbon, saying, in his official report, that Horne's preaching constituted a danger to

the authority of the crown, inasmuch as its result had already been the ruin of a formerly prosperous part of the country. John IV, being of a liberal turn of mind, sent for the imprisoned Jesuit, and after a long conversation with him, expressed his willingness to let him return, but the council of state opposed, and, in spite of the protests of the patriarch of the Indies in behalf of Father Horne, the latter remained in close confinement until 1655, when he was released and returned to Maranhão. This place was then governed by one of his former pupils, who allowed him to resume his labors among the Indians in 1656. In 1662, the governor, being satisfied that Horne's ideas would improve neither the Indians nor the country, ordered him to desist, and on his refusal arrested and sent him again to Lisbon as a prisoner. After three years of close confinement the Jesuits obtained his release in 1665, from the regent Luisa de Guzman under the condition that he would never return to America. Horne sailed, nevertheless, for Brazil but, when he landed in Bahia in 1666, he was arrested and confined in a monastery, where he died. Horne left several manuscripts, the publication of which was forbidden by the Portuguese government, but through a fortunate circumstance, they fell, in 1844, at Rio de Janeiro, into the possession of Ferdinand Denis, who deposited them in the National Library of Paris and inserted several extracts from them in his numerous publications about South America."

CRITICISM—

a. Horne seems to be important enough to be mentioned at least in either biographical dictionaries, histories of Brazil, histories of the Society of Jesus, or bibliographies of the Jesuits. Yet he is not found in Koch, the C. E., Southey, Cordeiro Guarano, or Azevedo, *Os Jesuitas no Grao-Parr*, 2nd edition, 1930, Coimbra. Sommervogel is silent about all of these men.

b. It seems a bit subtle to call a man a Spanish missionary who spent his adult life in Portugal and Brazil and who was born in France. Were his parents Spanish? Did he spend his childhood in Spain? Or is the author following the German 17th century custom of calling all Jesuits the 'Spanish priests'?

c. Azevedo (l.c.—p. 37) says that the Jesuits had no residences in Para before 1653, yet H. works there in well-established places in 1629.

d. Tocantin—a misprint for the Tocantins River?

e. Horne was not the first nor only Jesuit to fight slavery and it certainly conveys a false impression to speak of the Order profiting by the status quo since they first landed in 1549. What about the Reductions, initiated in 1609 (KOCH, col. 1504) by the Spanish Jesuits as a principal means to combat slavery? For Brazil itself, confer Southey, l.c.—Vol. II, pp. 208, 311, etc.

f. The regency of Luisa de Guzman was finished in 1622.

g. Andre Vidal was the governor of Maranhão from 1654 to 1658 and was a native Brasilian. He might have been a Jesuit pupil, but hardly of a lonely missionary on the banks of the Tocantins.

h. F. Denis was not in Brazil in 1844. He spent 1816-1820 there.

i. There are no extracts from the works of Horne in the following works of Denis:

1) Une fête bresilienne—1850.
2) Voyage dans le nord du Bresil fait durant 1613-1614 par le pére Yves d'Evreux—1864.
3) Arte plumaria. . .—1875.

Two possible works of Denis not examined are:

1) La legende du Cacahuat.
2) Rapport sur quelques ouvrages de linguistique bresilienne—but this is only eight pages long —publ. in 1877.

"Un fete bresilienne" contains lengthy notes on the native languages, but no mention of Horne.

j. But the most damning circumstance in the entire article is the fact that there was another Jesuit, in this same territory, at this same time, who was also a leader, in this same cause. This real Jesuit is Anthony Vieira, S.J. Let us note the resemblances,

HORNE	VIEIRA
Born in 1608.	Born in 1608.
Died in 1697, aged 89.	Died in 1697, aged 89.
Much of his life spent in fighting the enslavement of the Indians.	Much of his life spent in the same cause.
Returned from Lisbon in 1655.	Ditto.
Second trip in 1661.	Second trip in 1662.
His name.	The common Portuguese noun "vieira" means "horn", but this seems a bit fantastic.
Contacts with former pupil.	Dom Pedro, when king of Portugal, rescued V., whose pupil he had been.
Several imprisonments.	Several imprisonments.

Horne, if he had lived, should have filled the pages of Southey and Azevedo, as Vieira does.

CONCLUSION. Entirely fictitious.

May I interject a note about method at this joint? I have treated these first three forgeries at some length in order to show conclusively that some forger was at work in the compilation of Appleton's Jesuit figures. From now on, due to lack of time and space and also to the paucity of the needed reference works, (at Woodstock) I shall confine myself to a copy of the fictitious article and a refutation by means of Sommervogel's silence on the works listed.

4. "IGNACIO, José de Jesu Maria (ig-nath-yo), German missionary, b. in Paderborn in 1721; d. in Bartenstein in 1780. His real name was Hermann Loessing. He became a Jesuit and went to New Spain in 1746, and for several years taught rhetoric and philosophy in the College of Mexico, but having found in a journey some old stones covered with hieroglyphs, took such an interest in them that he obtained from his superiors permission to devote his time to the study of hierology. He left Mexico in 1753, and for nine years explored the country in its remotest parts, buying Aztec antiquities at any price. On his return to Germany he was appointed librarian to the Archbishop of Cologne in 1768, and began to work on the materials that he had collected. He published "De Arte Hieroglyphum Mexicanorum" a key to the Mexican hieroglyphs, which,

although incomplete and incorrect in many ways, has nevertheless enabled the scientists to decipher some old inscriptions (Cologne, 1774); "Historia Novae Hispaniae" (1777); "Reisen in Neu Spanien" (1778); "Historia Regni Aztecorum" (1780); "Cosmographia" (3 vols., with charts, 1780). Father Ignacio had not made use of all his notes when he became blind. He then went to live in Bartenstein with a brother who was chamberlain of the Prince of Hohenlohe. His notes were afterward utilized by Chastelard, who published "De la civilization Azteque demontrée par les monuments" (2 vols., Rouen, 1809); "Superiorité des Azteques sur leurs conquerants" (1811); and several other works."

CRITICISM—Books unknown in Jesuit bibliographies. Unusual for Jesuit to change his name, especially to such a name, more common among friars and monks. Certain resemblances can be noted between his career and that of Fr. Dobrizhoffer, S.J.

5. "IGNÉ-CHIVRÉ, Barthelemy d' (een-yay-shee-vry) Spanish explorer, b. in Bruges in 1677; d. in Saint Acheul in 1746. He became a Jesuit in 1699, and was attached to the South American missions in 1703. After studying the Guarani idiom in Buenos Ayres, he was in 1714 sent by the provincial to make a thorough survey of the countries that border on Paraguay river, and find a shorter way from Buenos Ayres to the missions of the Chiquitos. Accompanied by two other Jesuits, he left that city 20 January, 1715, and ascended the Paraguay in a canoe for 500 miles, when he met a party of Layaguas Indians, who killed his companions and took him prisoner. He remained with them twelve years, but managed to win their affections and civilized them. The hostile Indians that were formerly the terror of the Spaniards, submitted to the missionary, and he organized the missions of San Blas, which soon became the most prosperous of that region. He returned to Buenos Ayres in 1727 and was elected provincial of his order. In that capacity he greatly extended the influence of the Jesuits, and devoted his time to the benefit of the Indians; but his exertions in their behalf made him obnoxious to the authorities, who ordered him to leave the country in 1731. Returning to his native land, he became rector of the College of Saint Acheul, but resigned to devote his time to the arrangement of his notes, and published "De Arte Lingua Layagua" which is the only monument left of the language of that extinct nation (Mechelen, 1737); "Douze ans de captivité chez les Indiens de

Paraguay, avec un description de leur pays, les moeurs et coutumes de ces peuples" (2 vols., with charts, Mechelen, 1742); and Historia General de las missiones de la Compania de Jesus en America", the best authority on the Jesuit missions in South America (6 vols., Brussels, 1745)."

CRITICISM—It is curious that Sommervogel does not know the name of the best work on S.J. missions in South America, while a hack writer of an American encyclopedia does. Spurious from beginning to end, with several improbabilities discoverable in a priori fashion. Schmidt, S.J., in his "Synopsis Historiae S.J." (1914, Ratisbon) gives a list of the Provincials of the Province of Paraguay. Igné-Chivré is not listed. (Column 559).

6. "IMHOFFER, Gustav Melchior, Brazilian explorer, b. near Graetz, Styria, in 1593; d. in Bahia de Todos os Santos in 1651. He became a Jesuit and was attached in 1624 to the missions of South America. He resided many years in Peru, crossed the Andes to the headwaters of the Amazon in 1636, and descended that river from the Napo to its mouth in 1637, two years before the expedition of Texeira. He arranged his notes in Para, prior to his leaving for Spain when the expedition of Texeira arrived in that city, 1639, and hearing that Acunha, who had accompanied Texeira, proposed to go to Madrid and present the Council of the Indies with a relation of the expedition, he asked leave of his superiors to sail in advance of Acunha, arriving in Madrid in November, 1639, and published immediately the account of his own journey "Descubrimiento del rio de las Amazonas" (2 vols. with charts, Madrid, royal printing office, 1640). In an introduction the author urged the king of Spain to conquer and civilize the vast country that he had explored. Acunha, who had arrived in Madrid in the meanwhile, published his own narrative, trying to cast discredit upon that of Imhoffer and succeeded so well that, although the latter's narrative is better and more complete than that of Acunha, his name is scarcely known, and many historians have forgotten that he was the first European to describe the Amazon. Gomberville, who gave a French version of Acunha's voyage (4 vols. Paris, 1682) published also a version of Imhoffer's narrative (3 vols., Paris, 1687) and the latter was also translated into English under the title "A Relation of a journey along the river Amazon" (London, 1689). Imhoffer returned afterward to Bahia and was Rector of the College of the Jesuits. He

is also the author of a "Dictionarius linguae Amazoniae", "Peruviae Societatis historia" and "Vitae illustrium missionariorum qui in Peruvia vixerunt," published in the "Bibliotheca Nova Societatis Jesu", edited by Father Bernard, of Bologna (1771)."

CRITICISM—Why should the Order permit a member to rival his own brothers, since there were Jesuits accompanying Texeira? Works are stupendous but all historians have forgotten them. Bernard of Bologna? —and his book—seems to be a reminiscence of a work mentioned in the forged article about Hermstaedt.

7. "Ingenhous, Jean Simon (ing-en-hows) Dutch explorer, b. in Maestricht in 1701; d. in Rotterdam in 1769. His father was a famous surgeon, and the son was also graduated in surgery, obtaining an appointment in 1723 on a ship that belonged to the Indian company. On returning to Amsterdam the vessel floundered at sea and the crew, after several days of suffering in an open boat, was rescued by a passing Spanish man of war that was bound for Buenos Ayres. In that city Igenhous was taken sick of fever and brought to the hospital of the Jesuits who saw at once the opportunity of attaching to their order a physician of repute. They nursed him with the best care, and when he was convalescent took him to a villa in the country. Ingenhous at last succumbed to their suggestions and having abjured the Reformed church in 1725, became a Jesuit in 1728. In the following years he was attached to the missions of the Para and resided several years on the borders of the river Tocantin. In 1742 he was elected provincial of the Uruguay missions, and greatly benefited the condition of the Indians in those countries, altogether increasing the influence of the order. But he had retained doubts regarding his change of religion, and, on the expulsion of the Jesuits from South America in 1767, returned to Amsterdam, where he adjured the Roman Catholic faith and was appointed librarian of the museum of Rotterdam. He held that office till his death, and published "De la naturaleza y virtutes de los arboles, plantas y animales de la America, de que se approvecha la medicina" (Rotterdam, 1761); Rerum medicinalium Novi Orbi thesaurus" (3 vols., 1763); "Lehrbuch der amerikanischen Geographie" (1764); "Description geographique et statistique des missions des Jesuites du Para et d'Uruguay" (1765)."

CRITICISM of Ingenhous—His books were published

while he was still a Jesuit, so Sommervogel should have some record of them. Rather strange that they were published in a center of Calvinism like Rotterdam. The account of his conversion smacks of Maria Monk. The picture of a provincial secretly a Protestant, while not impossible, is highly improbable. Dr. Barnhart has assured me of the falsity of these particular works. There was a real Ingenhous, a surgeon of some note. Schmidt (l.c.) does not list him as a provincial.

8. "ISOART, Louis (e-zo-ahr) Spanish missionary, b. in Burgunday in 1599; d. in San Jose, Paraguay in 1640. He became a Jesuit in 1624, went to Buenos Ayres in the following year and in 1627 was attached to the missions of the Caro forests between Yuvi and Piratini rivers. He found there about 500 Indian families which he civilized and established in a village. Five years later his Superiors sent him to a larger field of labor among the Tupi and Mamelo Indians who had never yet permitted a European to cross their country and were reputed the most warlike Indians of those regions. Isoart went alone to their forests and presenting himself to the cacique, told him he had come to make him a Christian. The courage of the missionary impressed the chief and through his influence Isoart was enabled to established missions. The Indians had so much confidence in him that they never recognized the laws of Spain, but lived for a century under the rule of Isoart. He left several manuscripts which were afterwards published in "Litterae Annuae Provinciae Paraguariae Societatis Jesu" (2 vols., Rome 1646); "Relations et progres de la religion Chretienne faits au Paraguay" (1647); "Histoire, chronique et usages des Indiens Mamelos et Tupis" (1649); and several other works."

CRITICISM—A forgery. Unknown to Smv. I am not sufficiently familiar with the customs of the old Society to be able to state whether a second year novice would be sent to the missions. Ordinarily, the missionaries did not go entirely *alone into a new field of work.*

9. "JARAVA, Manuel, Chilian historian, b. in Santiago in 1621; d. in Quito in 1673. He became a Jesuit and was at first employed in missionary work but met with little success as he often neglected his duties for study. His superiors at last

called him to Quito where he was appointed historiographer of the Viceroy in 1670. It is supposed that Jarava would have achieved great reputation as an historian but his former labors in the mission had heavily told upon him, and he soon died of consumption. He left many notes which were preserved in the College of Quito, and which Humboldt discovered and used afterward with great benefit as he asknowledges in his works. Jarava published "Relatio de Christianitate in America and de rebus gestis patrum Societatis Jesus in provincas" (2 vols., Quito, 1671); "Historia del reino de Chile" (3 vols., 1672); "Historia del reino de Quito" (2 vols., 1672); and "Cronica del reino de Quito" (3 vols., 1673)."

CRITICISM—Sommervogel's and Humboldt's silence on the man convicts the sketch of forgery. For a consumptive, ten volumes in three years is not bad! Isn't it rather poor Spanish to give to Quito the appellation of kingdom?

10. "JARGUE, Francisco, South American missionary, b. in Hispaniola (according to some authors in Panama), in 1636; d. in Tucuman, Argentine Republic, in 1691. He studied in Mexico and served as a lieutenant in the Spanish army, but in 1658 resigned and united with the Jesuits. He taught rhetoric for several years in the college of Buenos Ayres and, having acquired a perfect knowledge of the Guarani language, was attached to the missions of South America in 1665. In 1671 he was elected provincial of the Paraguayan missions which he reorganized and greatly enlarged, and he became afterward vicar of the cathedral of Potosi Peru and dean of Cordova. Leon Pinelo asserts in his "Biblioteca oriental y occidental" that Fray Jarque was the most competent linguist that has devoted his labors to the Indian language, and Humboldt and many others have spoken of him with high praise. He published "Estado presente de las misiones en el Tucuman, Para guay e Rio de la Plata" (Tucuman, 1687) and "Tesoro de la lengua Guarani" which is still a standard work (Buenos Ayres, 1690)."

CRITICISM—The forger is becoming bolder with his reference to a standard and well-known writer like Humboldt. "Fray" is not a Jesuit title. A certain monotony creeps into these articles, with so many "being elected provincial," "perfect knowledge of Guar-

ani," etc. Unknown to Schmidt as a Provincial (column 558).

11. "JAUBERT, Edouard Etienne, French historian, b. in Auch in 1629; d. in Bordeaux in 1698. He became a Jesuit and went in 1658 to Guadeloupe where he remained several years. He was elected provincial of Santo Domingo in 1671 and of Guatemala in 1683, and made himself conspicuous by his exertions for the Indians. Fr. Jaubert came several times into conflict with the Spanish authorities and at last, for the sake of peace, his superiors recalled him in 1682. He published "Histoire des Caraibes, dans laquelle est discutée la ferocite de leurs moeurs, et l'anthrophagie qu'on leur reproche" (Bordeaux, 1685); "Statistique des missions de la Compagnie de Jesus" (2 vols., 1687); "Histoire et decouvertes des Portugais, des Espagnols et des Francais dans l'Amerique" (1688); "Les colonies Francaises dans les iles Antilles de l'Amerique" (1687); "Histoire et geographie de l'ile Hispaniola ou Santo Domingo" (1689); and several other works, which enjoyed great popularitiy for many years."

CRITICISM—A run of the mill forgery, with no unusual statements. Santo Domingo and Guatemala were not provinces of the Society.

12. "JAUREGUI Y AGUILAR, Domingo, South American historian, b. in Panama in 1705; d. in Paracatu del Principe, Brazil, in 1758. He became a Jesuit, lived in Brazil, engaging in missionary work among the Indians, and afterwards in Uruguay, where he was elected assistant provincial, and had charge of several Indian villages. Towards the end of his career, he retired to Paracatu del Principe, of which he became vicar in 1751 and devoted his leisure time to historical researches. Jauregui published his works under the pen name of Fray Domingo, but after his death his manuscripts and a revised edition of his former publications were printed in Rome under his real name. They include "Cronica de la Nueva Andalusia" (2 vols., Buenos Ayres, 1748); "Descripcao geral d'America" (Rio Janeiro, 1751); "Historia da provincia Santa Cruz a qui vulgarmente charamos Brasil" (Buenos Ayres, 1754); "Cronica do estado do Brasil" (2 vols., Rome, 1774); Cronica de las Indias" (2 vols., 1774); "Historia chorografica des los reinos del Quito e Chile" (3 vols., 1776); and "Historia del Nuevo Mundo" (1776)."

CRITICISM—One of his books, "Cronica do estado.'

is perhaps an imitation of the title of Fr. Vasconcello's book. Other titles he used in some of the preceding forgeries, e.g., Jarava. Again, Sommervogel is completely silent about these books.

13. "JOSÉ DE SANTA TERESA, pen name of Joao de Noronha Freire, Portuguese historian, b. in Lisbon in 1658; d. in Rome in 1736. He became a Jesuit and was for twelve years attached to the missions of South America, but his health compelled him to return to Europe, where in 1694 he became librarian of the college of the Jesuits in Rome. He published "Istoria del guerre del Regno del Brasile accadute tra corone di Portogallo e la republica di olanda" a standard work (2 vols., Rome, 1698); "Bibliotheca historica de Portugal" (4 vols., Rome, 1727); and several less important works."

CRITICISM—He here uses a common Portuguese name, "Freire," which he may have found in Michaud's "Biographie Universelle" or in the second volume of Appleton's work. Otherwise, quite commonplace as a fable.

14. "JOUBERT, Antoine Henry, Spanish missionary, b. in Besancon in 1601; d. in Santiago, Chile in 1674. He became a Jesuit, was attached to the missions of South America, and was successively professor of rhetoric and rector of the college of Santiago. In 1652 he became procurator of Chile and visitor to the order, the next rank to that of commissary general, of the Jesuits. Joubert published "Epistola ad praepositum generalem Societatis Jesu qua statuus in provincia Chilensi exponit" (3 vols., Santiago, 1656); "Historica relacion del Reino de Chile y de las misiones y ministerios que ejercita en el la Compania de Jesus" (2 vols., 1659); "Compendium geographiae Americanae" (1658); "Dictionario geografico estatistico y historico del Reino de Chile" (3 vols., 1661); "Memorias sobre las colonias de Espana situadas en la costa Oriental y occidental de America" (6 vols., Buenos Ayres, 1664)."

CRITICISM—The Latin style of the first named volume is awkward. The holding of high office in the Society and the writing of many tomes seem to be joined in the mind of our anonymous forger. His distinction between a Visitor and a commissary is invalid.

15. "JOUFFROY, Gabriel, French missionary, b. in Calais in 1631; d. in St. Vincent, W. I. in 1685. He became a Jesuit

and was attached in 1658, to the missions of Cuba, moving some years later to St. Vincent, where he remained till his death. He is considered the apostle of the Caribs, who had made the island their refuge. He did much to bring them to civilization, and deserves praise for his exertions in rescuing from a savage life many white men for the most part English, whom the Caribs had kidnapped when they were children, and who had forgotten their own language, and scorned all entreaties of the missionaries to lead a more becoming life. It is said that Fr. Jouffroy converted thousands of them, thus greatly helping to weaken the forces of the Caribs, and otherwise contributing to the advancement of civilization. He left several manuscripts, which were published after his death, and are the most exact descriptions of the habits of an extinct race. They include "Voyage qui contiens une relation exacte de la origine, moeurs, coutumes, guerres et voyages des Caraibes, sauvages des iles Antilles de l'Amerique" (2 vols., Paris, 1696); "Dictionnaire Caraibe Francaise" (1697); and "Maniere d'apprendre la langue des Caraibes, suivie d'un traité sur la prononciation de ces peuples" (1697)".

CRITICISM—The 'extinct nation' motif appeared previously in the article on Igné-Chivré. The article in the *Encyclopedia Brittanica* on the island of St. Vincent (11th ed., v. 24, p. 50), does not indicate where the Caribs had any opportunity to kidnap thousands of British children. Quite a few of these phantoms have their manuscripts published after their death by their Jesuit brethren. Ordinarily does this happen in the Order, unless to the works of men of previous prominence?

16. "KLEIN, Gustav Frederic, German missionary, b. in Mannheim in 1708; d. in Talca, Chile, in November, 1771. He became a Jesuit and in 1733 was sent to the missions of Uruguay. He was afterward rector of the college of Santiago, dean of the Cathedral of Quito, and after the Expulsion of the order in 1767, settled in Talca, where he bought a large estate. Klein devoted most of his time to historical researches, and published "Description general de la America Espanola" (Buenos Ayres, 1737); "Resumen de la historia de Chile" (Santiago, 1744); "Geographiae generalis, seu descriptio globi terrarumque" (1749); "Documentos ineditos para la historia de Peru" (3 vols., Quito, 1752); and "Memorias sobre las colonias de Espana

situadas en la costa occidental de America" (5 vols., 1754). He left also several manuscripts which were forwarded to Rome after his death and published in the "Bibliotheca nova scriptorum Societatis Jesus", including "Cronica del reino de Chile" (5 vols., Rome, 1789); "Memorias dos estabelecimentos portuguezes na costa do Brazil" (6 vols., 1790); and "Additamentos a's ditas memorias, emque se referem algunas particularedades acerca dos estabelecimentos portuguezes do Brazil" (6 vols., 1792)."

CRITICISM—For the third time the 'Bibliotheca. . . S. J." appears, this time including seventeen volumes in Rome ten years and more after the Suppression of the Society!!! Other titles are old friends. I cannot vouch for the correct quality of his Portuguese.

17. "LA BORDE, French traveller. He was employed in the Jesuit missions in the Antilles toward the middle of the 17th century, and was probably a member of the Jesuit order. Nothing is known of his life. He wrote "Relation de l'origine, moeurs, coutumes, guerres et voyages des Caraibes, sauvages des iles Antilles de l'Amerique" (Paris, 1674; German translation, Nuremberg, 1783). The account which this author gives of the manners and customs of the Caribs is among the most interesting in existence.

CRITICISM—Our clever forger counts upon the short memory of his editor who, 105 pages away, had included this same title of a book under the name Jouffroy. This article is rather exceptional in its taciturnity.

18. "LOTTENSCHIOLD, Mathias, German explorer, b. in Griefenberg, Pomerania, in 1729; d. in Arolsen, Waldeck, in 1782. He was a Jesuit and was employed for fifteen years in the missions of Uraguay and Paraguay, where he had special charge of the manufacturing that was done by the Indians for the company. After the expulsion of the order in 1767, he remained in the country as a teacher and severed his connection with his former colleagues, becoming converted to Protestantism toward the close of his career. As he was in comfortable circumstances, he devoted several years to the exploration of South America before returning home, visited Peru, Chile and Central America in 1770-1774, and published "Metallurgische Reisen durch Amerika" (2 vols., Leipzig, 1776); "Geognostische Bemerkungen über die basaltischen Gebilde der Cordilleren von Peru" (Dresden, 1779); "Reise auf dem la Plata und Paraguay

Flusse" (2 vol., Leipzig, 1780); "Umbegebungen von Rio de Janeiro" (1780); "Geschichte der Entdeckung von Paraguay" (1781); "Geschichte und Zuzstande der Indianer in Sud-Amerika" (2 vols., 1782); and several less important works."

CRITICISM—Most of the expelled Jesuits were driven from the country—and they did not have much more than their snuff boxes, with no income for four years' exploring. The idea of apostasy was used before in the account of Ingenhous, while "Klein" also stayed in the country after the exile, with a large income.

19. "MENACHO, Juan Perez de, Peruvian clergyman, b. in Lima in 1565; d. there, 20 January, 1626. He studied in the University of Lima, was graduated in Latin and philosophy in 1582, and entered the Jesuit order. He was graduated as Doctor in Theology at the University of San Marcos in 1601, and obtained the chair of theology, which he held during twenty seven years, gaining a wide reputation. During the earthquake that occurred in Lima in 1609, he suffered a fall, the results of which obliged him to keep his bed for sixteen years. During this long period and nothwithstanding his sufferings, he wrote many of his works. These are now in the library at Lima and include "Summa theologiae S. Thomas" (6 vols.); "Theologiae moralis tractatus" (2 vols.); "Tractatus precepti ecclesiae"; "Privilejios de la Compania de Jesu" (2 vols.); "Privilejios de los dios"; "El Decalogo"; "Consciencia erronea"; and "Vida, virtudes y revelaciones de Santa Rosa."

CRITICISM—Unknown to the DTC, to Hurter and to SMV. This is the only article dealing with a theologian.

20. "MEYER, Bernhart, German missionary, b. in Erfurt in 1537; d. in Liege in 1609. He became a Jesuit, was attached for several years to the missions of Cuba, went in 1571 to New Spain, where he learned the Aztec and Maya languages, and afterward became president of an Indian commandery in Yucatan which he held for twelve years. His humane policy toward the Indians was in striking contrast with their cruel treatment by the Spaniards and as he forwarded a protest to the Holy See against the dealings of the latter in the New World, the authorities asked for his relief and his superiors sent him back to Germany in 1599. Meyer settled in Liege and, with the materials that he had collected in the New World, wrote a history of the Spanish domination in America; but, his intention

having become known, great pressure was exerted on the general of the Jesuits who forbade the publication of the work. Meyer hesitated to obey and application was made to the prince bishop of Liege who ordered the arrest of the courageous missionary. During the latter's imprisonment in a convent his manuscripts and papers were forwarded to Rome, and what became of them is not known. He published "Origines gentis Aztecorum" (Liege, 1601) and "Epistola ad praepositum generalem Societatis Jesu qua statum in provincia Novae Hispaniae exponit" (1602)."

CRITICISM—The second of his books has the same title as one of the books of Joubert. Several times the author of these sketches has pointed out, as something exceptional, that the particular Jesuit treated the natives humanly. Moreover is it not an anachronism to suppose that there was great feeling in Europe at this time about the enslavement of the Indians?

21. "MIMEURE, Victor Emmanuel Leon de, Canadian missionary, b. in Quebec in 1723; d. in Dinan, Brittany in 1791. He was the son of the Marquis de Mimeure, who at his death was a lieutenant general and in command of Fort Oswego on Lake Ontario. The son entered the army as lieutenant in 1740 but, resigning a few years later, became a Jesuit, and was employed in the Uruguay missions until 1767, when owing to the ruin of his establishments by the Portuguese army under Freire de Andrada (q.v.), he returned to France. He lived in his castle near Dinan till 1791, when he was killed during the riots in the latter city. He published "Histoire des establissements de la Compagnie de Jesus dans les provinces du Paraguay et de l'Uruguay" (2 vols., Dinan, 1781); "Origne, Histoire, description et statistique du pays des Sept missions" which may be considered as an official history of the Jesuit domination in south Uruguay (2 vols., Dinan, 1785); "Histoire des establissements fondees par les Jesuites dans L'Amerique du Sud, depuis sa decouverte jusqu'en 1750" (4 vols., Dinan, 1787); and other works."

CRITICISM—There seem to be several improbabilities in the narrative, but we can content ourselves with the silence of Sommervogel, both in his first volumes and in the supplements to his work.

22. "MORAUD, Dieudonné Gabriel Charles Henry, Swiss missionary, b. in Soleure, Switzerland, about 1503; d. in Brazil in

1572. He was a Jesuit, was sent in 1536 to Bahia, where he learned the Indian dialects, and employed afterward in the missions of the Mamalucos or half breeds. In 1550, he became assistant to Leonardo Nunes the superior general, and founded missions in the province of Espiritu Santo. When Villegaignon attacked Rio de Janeiro in 1558, he marched to the succor of the city with a body of loyal Indians and was afterward employed as negotiator between the Portuguese authorities and the French admiral. He was also instrumental in bringing about the treaty of Upabeba with the Tupinambis, allies of the French, who devastated the Portuguese settlements and became in 1567 visitor of the missions in South Brazil. He died from exhaustion during a journey through the province of Espiritu Santo. He left in manuscript "De arte linguae Tupiorum, guaranorumque" which has since been published in the collection of the "Bibliotheca scriptorum Societatis Jesu."

CRITICISM—That this is false is patent to the casual reader. It is the most obviously inaccurate of all the sketches. The Society of Jesus was founded in 1540 and no missionaries left for Brazil until 1549. It bears obvious resemblances to the account of Hermstaedt. Our old friend the "B.S.S.J." appears again. Nobrega was superior, not Nunhes, etc., etc., etc.

23. "MOURAILLE, Theodore Gustave, Flemish explorer, b. in Charleroi, Belgium in 1594; d. in Bahia Brazil in 1651. He became a Jesuit, was employed for several years in the Peruvian missions, and in 1631 began a voyage of exploration through the than unknown countries that are watered by the Amazon. Crossing the Andes to the headwaters of that river, he descended it as far as the Napo, and turning southward advanced about 500 miles into the interior. Returning to Quito in 1638, he joined the expedition of Texeira, guiding him in territories that he had been the first to explore. Drifting down the Amazon river, they reached Para in the autumn of 1639. Cristibal d'Acunha went immediately to Cadiz to publish the relation of the expedition, while Mouraille returned to Quito across the continent with only two negroes and four Indians. He went afterward to Bahia, where he became rector of the college of the Jesuits, and at his death was provincial of the order. He published "Describimiento de las Provincias del Rio de las Amozonas" (Quito, 1647)."

CRITICISM—The facts in the case are—"The first

ascent of the river (Amazon) was made in 1638 by Pedro Texiera, a Portuguese, who reversed the route of Orellana and reached Quito by way of the Rio Napo. He returned in 1639 with the Jesuit fathers Acuna and Artieda, delegated by the Viceroy of Peru to accompany him." (Enc. Brittanica, 11th edition, v. I, p. 784). The resemblances between this article and that on Imhoffer stand out upon reading the two sketches. Not listed in Schmidt among the Provincials (Col. 543).

24. "ORLANDO, Giuseppe Alberoni d', Italian clergman, b. in Vicenza in 1709; d. in Rome in 1781. He became a Jesuit and was employed in the missions of South America until the expulsion of the order in 1767, residing for many years in Cuzco, where he taught rhetoric and acquired a perfect knowledge of the Quichua language. He particularly applied himself to the interpretation of the Quipos, a collection of little knots and ribbons of many colors, by means of which the Peruvians formerly recorded the principal events of history. Among his maid servants was one that was supposed to be descended from Illa, the inventor of the Quipos, and who pretended to know how to read them; but she could afford little help to Orlando. The latter finally procured a manuscript of Canon Bartolome Cervantes, who lived among the Charcas in the 16th century, and by its means found a key to the Quipos. The authorities looked at first with favor upon the labors of Orlando and a royal order gave him permission to search for Quipos in the departments of state and libraries, but, under the pretence that Orlando's mission would cause a revival of patriotic spirit among the Indians, this permission was afterward revoked and he was compelled to restore the Quipos he had procured. On his return to Rome be published "Historia del Peru" (2 vols., Rome, 1775) which threw new light on the subject it treated. Ferdinand Denis is the only modern writer that mentions the Quipos. Orlando left also several manuscripts that are deposited in the Vatican library in Rome."

CRITICISM—Why not tell us where Denis mentions these knots and ribbons? This writeup shows imagination, more of a departure from the beaten track, than the usual article.

25. "OUDIN, Christian Jules, West Indian missionary, b.

near Fort Royal, Martinique, in 1681; d. in Naples, Italy, in 1741. He was descended on his mother's side from a Carib cacique. Oudin received his education in Paris, became a Jesuit and was employed in missionary work in Santa Domingo for several years. In 1723 he came to Louisiana in answer to an invitation from the Mississippi company and sailed up the river for several hundred miles. He founded in 1724 a mission among the Natchez Indians in Southern Arkansas which prospered, but he claimed that the French and Spanish traders demoralized the Indians by selling them spirits, and forbade them access to his missions unless he were present. The traders complained, and Oudin was summoned to New Orleans in 1729. He easily justified himself but, the policy of the French authorities being to promote trade with the Indians at any cost, he was sent to labor among the Tonicas. Here he not only succeeded for some time in keeping the traders from the Indians, but even organized parties to chase them when they came in sight. He was recalled again, but refused to leave his mission, although his ecclesiastical superiors urged him to obey. A detachment of soldiers was despatched to capture him in 1735, but he eluded them for several months and when at last he was taken he appealed to the Indians to defend him. Negotiations continued for several hours with the chiefs, but, Oudin taking advantage of the respite to excite the Indians, the commander of the detachment seized him and carried him off. A short but bloody engagement followed with the Indians, in which three soldiers and a far greater number of Indians were either killed or wounded. Oudin was carried in chains to New Orleans, and placed in the city dungeon, but the Jesuits claimed jurisdiction over him, and despite the governor's protest, secured a decree from the king's council that sustained their pretensions. Oudin embarked for France in 1736 and upon his arrival in Bordeaux went immediately to Rome and presented his justification to the general of the order, who only censured him. He was not allowed to return to Louisana but was attached to the college of the Jesuits in Naples. He published "Memoire justificatif sur ma mission parmi les Indiens Natchez et Tonicas" (Rome 1736)."

CRITICISM—Neither Sommervogel nor Delanglez, S.J. seems to mention this gentleman. His disobedience in a good cause seems to be the means justified by the end.

26. "ORMOND, Cesar Venceslas d', French missionary, b.

in Bagneres de Bigorre in 1689; d. in Bordeaux in 1741. He he was attached for twenty years to the missions of Chile was a Jesuit and came in his youth to South America, where and Paraguay. He disapproved of the Indian policy of the Spanish Jesuits, advocated the establishment of a kind of feudal system in which the Indians should not be slaves, but clients, and had already begun the experiment in his own mission but the authorities expelled him from the country and petitioned Rome to censure him. Ormond, on his return to France separated from the order and settled on his paternal estate near Bordeaux, and died there. His papers were seized and destroyed by the authorities immediately after his death, and it is said that several important works concerning the establishments of the Jesuits in South America were thus lost. Among his published works are "Voyage a travers les missions du Paraguay et du Chili" (Bordeaux, 1738); and "Coup d'oeil historique sur les Aldees Indiannes" (1740).

CRITICISM—About the usual thing. The unusual Jesuit, who fights for the Indians—the unusual Jesuit who leaves his order—he has introduced us to both types before.

27. "PERCHERON, Etienne, French missionary, b. in Dreux in 1613; d. in Lorette, Canada in 1675. He became a Jesuit and was a missionary to the Neutral Indians in Canada from 1639 to 1655, when he was attached to the missions of the Onondagas. He was also one of the founders of the mission of Notre Dame de Foye near Quebec in 1658 and of the Lorette mission in 1670, and remained in the latter place till his death. His papers, preserved in the navy department in Paris, include a series of instructions in the Onondaga dialect and "Memoire d'un serviteur de Jesus Christ et ses tribulations parmi les sauvages dans les sauvages dans les establissments de la foi de la Nouvelle France du Nord."

CRITICISM—Rather daring to assign a forged article to one supposedly buried so near New York. His papers are conveniently assigned to the French naval dept., where few American readers could ever check them.

28. "PEREIRA, Antonio, Brazilian missionary, b. in Maranhao in 1641; d. in Parana 28 September, 1702. He entered the Jesuit order in his youth and became well known as a preacher and theologian. Desiring to undertake missionary works, he

studied the language of the Indians, and wrote a grammar and a "Vocabulary of the Brazilian language" which are yet of great value. He then endeavored to convert the tribes of the province of Parana, where he labored for many years with success, but died by the poisoned arrow of a savage."

CRITICISM—The English title is suspicious. Otherwise, on the face of it, a very probable account.

29. "PERRET, Jacques, French missionary, b. in Flanders in 1595; d. in Sault Sainte Marie in 1674. He was a Jesuit and, coming to Canada in 1642 as a missionary to the Algonquins, labored afterward for nearly twenty years among the Indians on Kennebec River and the Chippewas. In 1671 he was attached to the Ottawa missions at Sault Sainte Marie and died there, having altogether labored thirty two years as a missionary. Among his papers which are preserved in the National Library of Paris, have been found a dictionary of the Algonquin language, a catechism, a grammar, and several sermons in native dialects."

CRITICISM—It would not be safe to speak of any published works of his, because the Jesuit Relations are too handy. But even the voluminous indices of the Relations, as well as Smv, seem not to know this intrepid pioneer.

30. "QUENTIN, Charles Henry, French missionary, b. in Bordeaux in 1621; d. in Sao Paulo in 1683. He became a Jesuit, went in his youth to South America, and was attached to the missions of the Amazon. He became visitor of the order, founded several missions in the provinces of Sao Paulo and Minas Geraes; built schools and convents, and labored much to improve the condition of the Indians. He left several manuscripts, both in French and Spanish, which are now in the National Library of Paris. One of them has been published under the title "Journal de la mission du pere Charles Quentin dams la terre du Bresil, de 1670 á 1680" (2 vols., Paris, 1852). It contains curious and interesting details of the early stages of the Portuguese conquest and the Indians of Southern Brazil."

CRITICISM—This present group of forgeries seems to include very conservative statements. Was the writer alarmed at this stage of his lucrative hoax? Doesn't a visitor of the Order usually come from some other Province?

31. "RENAUD, Pierre Francois, Flemish missionary, b. in Liege in 1641; d. in Lima, Peru in 1703. He united with the Jesuits, was sent to South America about 1670, labored about twenty years among the Indians of the basin of the Amazon river and became afterward professor in the College of Lima. While he was in South America he wrote to his family and friends interesting letters, describing the Indians and the country, which were afterward collected and published under the title "Experiences ete tribulations du Pere Pierre Renaud dans les deserts de l'Amazonie en l'Amerique du Sud" (Amsterdam, 1708)."

CRITICISM—Wholly fictitious.

32. "SA, Simao Pereira de, Brazilian author, b. in Rio Janeiro in 1701; d. there about 1769. He studied in the Jesuit college and was afterward admitted into the Order. He was graduated in theology and canonical law at Coimbra University, and by his learning became one of the most celebrated members of his order. He wrote much, and among the few of his productions that have been preserved are "Essaio topografico e militar sobre a Colonia do Sacramento" (Rio Janeiro, 1760) and "Descripcao chronologica da diocese de Rio Janeiro" (1765)."

CRITICISM—This is a return to his bolder efforts. "Canonical" law may be a slip of the proof reader.

33. "SIBIEL, Alexander, known as Fray Domingo, German antiquary, b. in Saarlouis in 1709; d. in Dessau in 1791. He studied at Mechlin, became a Jesuit, and was sent to New Spain in 1734. After being for several years a professor in the college of the order in Mexico, he was appointed vicar of a remote parish in the northern part of the country, where he discovered some half-buried monuments of the Aztec architecture covered with hieroglyphs. He devoted several years to their study, buying, meanwhile, Aztec antiquities whenever he could find them and at last was enabled to read part of their inscriptions. Distinguished men of science, like Ventura and Boturini, had previously labored vainly for years to decipher Aztec inscriptions. Toward 1770 Sibel returned to Germany and was appointed chaplain at the court of Anhalt. His works include "De arte hieroglyphum Mexicanorum" (Dessau, 1782); "Reisen in Mexico" (vols., 1785) and "Litterae annuae Societatis Jesu in Provincia Mexicana" (5 vols., 1787)."

CRITICISM—Same adventures and same titles as Ignacio, who also had a monastic or saint's surname. Jauregui also used the pen-name of Fray Domingo.

The "litterae annuae" are not usually the work of one man.

34. "SOLIS Y RIVADENEYRA, Antonio de, Spanish author, b. in Alcala de Henares 18 July, 1610; d. in Madrid, 19 April, 1686. He studied the humanities in Alcala and jurisprudence at Salamanca and at the age of seventeen wrote a comedy in verse, which was soon followed by others. In 1640 he became private secretary of Duarte de Toledo, Count de Oropesa, president of the Council of Castile, and in 1654 he was appointed one of the secretaries of King Philip IV and chief clerk of the Secretary of State, which office he held till 1666 when he became historiographer of the Indies. In the following year he entered the Society of Jesus but retained his office and devoted all his time to the composition of his great historical work. He published the comedies "Amor y Obligacion" (Madrid, 1627); "Un bobo hace ciento" (1630); "Amor al uso" (1632); "La Gitanilla de Madrid" (1634); and "Euridice y Orfeo" (1642). Some authorities consider him to be the author of Gil Bas de Santillana," and look upon Le Sage as only its translator. He also wrote "Poesias sagradas y profanas" (1674), but his chief fame depends on his "Historia de la Conquista. poblacion y progreso de la America Septentrional" (Madrid, 1684; many subsequent editions), which was translated into French (Paris, 1691), into Italian (Florence, 1699) and into English (London, 1724)."

CRITICISM—This is the boldest of all the hoaxes. To claim for an unknown the authorship of a classic work of literature—that is "L'Audace, l'audace et toujours l'audace."

35. "SOULABIE, Louis Ferdinand, explorer, b. in Pierrefitte-Lestatas, b. in 1587; d. in Bahia in 1656. He became a Jesuit, was sent to labor among the Indians of Brazil, and was attached for years to the Amazon missions. His travels in the country, which extended to Napo river, gave him opportunities to make hydrographical observations, and he prepared a valuable chart of the basin of the Amazon with which he became thoroughly familiar. In 1637 he became assistant to Father Christobal Acuna and accompanied Texeira's expedition which sailed down the Amazon on from Peru to its mouth. The maps and geographical observations in Acuna's narrative, "Descubrimiento del Rio de las Amazons" (Madrid, 1641) are Soulabie's work. Soulabie was afterward professor of theology in the college of the Jesuits at Bahia. He left

in manuscript "Historia del descubrimiento y de la conquista de la America meridional" which was afterward published (Rome, 1752)."

CRITICISM—It is amusing that the one other Jesuit, besides Acuna, who really accompanied Texeira, Father Artieda, is not mentioned in this work of Appleton's, but we have Imhoffer, Mouraille and now Soulabie. There must have been more Jesuits on the expedition than Texerira bargained for. Incidentally, how little originality these Jesuits show in the subjects and titles of their books!

36. "UFFENBACH, Bernhard von, German historian, b. in Liebenthal in 1691; d. in Vienna in 1759. He received his education at Vienna, became a Jesuit when he was twenty years of age, and in 1722 was sent to the South American missions. After residing for sometime at Montevideo, where he learned the Indian tongues, he became a missionary among the Guaranis with whom he lived about twenty years. He also studied the customs, habits and manners of the Indians, took detailed notes of his observations and of the natural resources of the country, and formed valuable collections in Natural history. He returned to Germany about 1745, and was presented to Prince Lichtenstein, who appointed him librarian. Father Uffenbach lived in Vienna, became a favorite in society, and was received at the Imperial Court, where he narrated stories of Indian life and the experiences of the early Spanish adventurers. His works include "Historia de Guaranibus" (2 vols., Vienna, 1755), and "Guarani Lexicon" which is considered as the only reliable monument that is left of the Guarani language (1756). In his "Litterae annuae Societatis Jesu" sent form South America from 1739 to 1744, and afterward collected and edited by Johann Theophilus Büshing (1785), are to be found interesting details about the country of the Guaranis and the Jesuit missions in South America. Uffenbach's collections in natural history are preserved in the museum at Vienna, and were utilized for an "Historia naturalis Americae meridionalis" (4 vols., Vienna. 1790)."

CRITICISM—Again he mentions a unique book. Certain resemblances, especially in his presencé at Court, to Fr. Dobrizhoffer.

37. URFÉ, Louis Edouard d', West Indian missionary, b. in Les Saintes, Guadeloupe, in 1699; d. in Leghorn in 1762. He was

educated in the college of the Jesuits at Bordeaux, entered that order in 1727, and was sent in the following year to Guadeloupe, where he resided several years and had charge of the parish of Capesterre. In 1742 he went to Cayenne, founded several missions among the Galibi Indians, explored Guiana and the basin of the Orinoco river, and in 1760 became visitor of his order. He died at Leghorn during a voyage for the purpose of conferring with the general of the Jesuits. Urfé's works include "Grammaire Galibi" (Paris, 1755); "Dictionnaire Galibi" (1757); and "Histoire des establissments dela foi fondes dans la Guiane ou Nouvelle France meridionale" (1762)."

CRITICISM—The last title given above is similar to one given under Mimeure. Everything else looks reasonable enough, if it only had happened.

38. "VERDEN, Karl von, German missionary, b. in Schweidniz, Silicia, about 1620; d. in Buenos Ayres in 1697. He became a Jesuit, was attached to the South American missions, and labored for about twenty years among the Indians of Tucuman. Afterward he was librarian of the convent of Buenos Ayres. His works include "Geografia y Misiones del Rio de la Plata" (Madrid, 1710); "Informe de las misiones del Tucuman" (1711); and "Informacion sobre las misiones y Estab lecimientos de la Compania de Jesu en la America meridional" (2 vols., 1715)."

CRITICISM—The observant reader will have noticed that a majority of these forgeries begin with the same formula, i.e., "He became a Jesuit, was attached to the South American missions." Nothing worthy of note here except his misuse of the term 'convent' for a Jesuit residence.

39. "VERDUGO, Vicente, Peruvian historian, b. in Cuzco about 1690; d. in Romefi Italy, in 1775. He became a Jesuit and was superior of their houses at Cuzco and Lima, canon of Cuzco, and professor of history at Quito. After mastering the Quichua language and several other Indian dialects, he collected an important library of ancient documents concerning the early history of South America and its conquests. Toward 1750 he was sent to Rome and became librarian of the Roman college. His works include "Historia de las guerras civiles en Peru en el tiempo del Inca Atahualpa" (Rome, 1754); "Cronica verdica de la conquista de la provincia de Cuzco" (2 vols., 1756); and "Informacion de lo obrado en la provincia del Cuzco," a manuscript which is preserved in the Roman college."

CRITICISM—Jesuits do not become canons. Wholly fabulous.

40. "VERGARA Y ZAMORAL, Diego Hernandez de, Spanish missionary, b. in Jaen, Andalusia, Spain in 1526; d. in Mexico in 1593. He was of noble birth, early entered the military service and fought in Italy till 1549, when he became a Jesuit to escape punishment for having killed a fellow officer in a duel. In the following year he was sent to Santa Domingo, where he studied theology and was ordained priest. He labored afterward in Cuba, in the Tierra Firme, and in Mexico, where he became prior of a convent, librarian and procurator of his order, and was twice sent to Rome to report to the Holy See on the American missions. He left two valuable manuscripts, which are preserved in the Vatican Library at Rome. They are entitled "Litterae annuae, ad praepositun generalem Societatis Jesu, quae statum in provincia Antillensi exponunt," and "Epistolae tres de quadraginta Jesuitis interfectis in Nova Hispania," which recounts the adventures of the first Jesuits that were sent to Mexico."

CRITICISM—This account abounds in errors that are more patent than those in the usual article. No Jesuits in Santo Domingo in 1550; Ignatius wouldn't admit a candidate simply to escape punishment; forty Jesuits had not been martyred in Mexico up to the date of his death; there never was a provincia Antillensis in the old Society (if 'provincia' in that title refers to a division of the Order and not to a political region?) etc.

41. "VERHUEN, Jacobus, Dutch historian, b. in Leyden in 1709; d. there in 1777. He was educated in the university of his native city, entered the Jesuit order when he was twenty five years old, and was sent to Mexico, where, after learning the Indian dialects, he labored for about twenty five years in the northern missions. When the Jesuits were expelled from the Spanish dominions, he returned to his native city where he died. He wrote in Dutch a valuable narrative, which is preserved in manuscript in the library of Leyden. A French translation was published under the title "Notice sur les missions etablies par la Compagnie de Jesus dans la province du Mexique, suivie d'un essai historique et geographique sur la Californie, et de plusieurs documents originaux" (2 vols., Amsterdam, 1782)."

CRITICISM—Throughout his articles, whenever a South American Jesuit suffers from the expulsions of 1759 or 1767, the author seems to think that he could immediately return to his home town, making him practically an apostate from community life. His knowledge of Jesuitana constantly shows such curious gaps.

42. "VOISIN, Charles Antonine, Spanish missionary, b. in Charlevoix, Belgium, in 1698; d. in Panama in 1764. He early became a Jesuit and was attached to the South American missions, laboring in Venezuela, Central America, Peru and Chili. In 1749 he was rector of the college of Quito and later he was superior of the convent of Panama. His works include "Antiguedades del Peru" (Anvers, 1762); "Informacion a la Real Audiencia de Quito sobre el descubrimiento de muchos y grandes rios, rios, e infinitas naciones barbaras que los habitan" (2 vols., 1764); and "Propagacion del Evangelio en la America meridional" (1766)."

CRITICISM—Would the title of the second book imply that the tribes lived *on* these rivers? Again the mistake about a 'convent'.

43. "WALLON, Louis Florentin, missionary, b. in Bourges, France, about 1670; d. in Peru in 1725. After serving in the army ,he became a Jesuit at Saint-Acheul, and went to Peru in 1714, after visiting Paraguay, Chile, and the West Indies, He intended to take charge of a mission in the Philippine Islands, but remained in Peru instead, and founded a prosperous mission in the plateau of Quito where he died. He wrote several interesting accounts of his travels, which were printed in the "Collection des lettres edifiantes et curieuses,, envoyes des missions etrangeres" (Paris, 1715-1780). Among them are "Voyage aux Indes Orientales, par le Paraguay, le Chili et le Perou, fait en 1712, '13-'14" which describes the condition of the Indians in South America at the beginning of the 18th century; and "Etat des missions de la Compagnie de Jesus dans le Perou."

CRITICISM—Father Wallon seems to have had a wide permission to travel. A glance at a map will show his queer itinerary: West Indies, then Paraguay, then Chile, then Peru, then the Philippines. Mexico was the ordinary jumping off place for the Philippines. Did he change his mind in Peru? A mistake is noticeable in his title—it should be "Indes occiden-

tales." His date on the "Lettres edifiantes" is wrong, as also one word in the title, viz, "envoyes," for "escrites."

44. "ZAPATA, Juan Ortiz de, Mexican author, b. in Castile about 1620; d. in Chihuahua about 1690. He became a Jesuit and was attached to the missions of northern Mexico. After learning the Indian dialect he was vicar of the parish of Santa Ros de Cusihuiriachic, where he labored for about thirty years. He wrote in 1678 a valuable "Relacion de las Misiones que la Compania de Jesu tiene en el Reino la Provincia de la Nueva Vizcaya" which has appeared in the state publication, "Documentos para historia Mexicana" (6 vols., Madrid, 1860). Zapata's work is also mentioned in Father Bernard of Bologne's "Bibliotheca Societatis Jesus" (1715); in the "Bibliotheca Scriptorum Societatis Jesus" (Pisa, 1729-'45); and in Bancroft's "Native Races" (San Francisco, 1883)."

CRITICISM—Bernard of Bologne appears in the accounts of Ferrer, Hermstaedt (title of BSS.J., without author's name), Imhoffer, Klein, Moraud and Zapata. Here it divides itself and becomes two different works. Unfortunately, the reference to Bancroft is too vague.

This sketch of ZAPATA brings to a conclusion the first part of this essay. We have seen forty-four members of the Society of Jesus, all but one of whom never did the works attributed to them, never wrote the books to which their names are applied, in fact never lived. The one exception, Father Ferrer's article, is a much garbled account of a real missionary. The author or authors of these sketches did not confine himself to Jesuits, and, at the moment of writing, fifty two other "fakes" have been found. In general, his sketches of Jesuits delineate men who would have been a credit to any organization, although occasionally an anti-Catholic bias shows itself.

B. THEIR AUTHOR—A PROBABLE RECONSTRUCTION OF HIS CHARACTER AND METHODS.

How was this first of American biographical dictionaries compiled? It was compiled under the di-

rection and guidance of three men principally, John Fiske, James Wilson and Rossiter Johnson. Fiske was rather inactive, as his name was desired to assure the public of the scholarly quality of the work. General James Grant Wilson, too had and has a fine reputation as a scholar, but his mistake was to sanction the haste with which a work of such magnitude was done. Preliminary work was undertaken in 1885 and the entire six volumes had been finished by 1889. Its avowed purpose was to include all eminent citizens from pre-Columbian times of North and South America, as well as about one thousand foreigners who had influenced U. S. History.

Rossiter Johnson, as managing editor, handled all the details of compilation. Under him was a regular staff of nine, given a weekly salary. Outside contributors were welcomed and they were paid by space-rates. In addition to assigned biographies, both the staff and the outside contributors were free to write life histories of any other notables discovered in the course of their research.

The form of each article was standardized by Johnson, except for the most important figures. There was absolutely no checking of the articles as they came from the contributors, except for form. To the unscrupulous, such a method assured freedom from detection, while the additional money to be gained by new articles offered a motive. Assuredly, it is easier to invent than to laboriously dig out the details of half-forgotten figures. Unfortunately, the D. Appleton-Century Company, when asked for further house records, reported that all had been lost. None of the original three are living today, while even the numerous contributors have dwindled to two known to be still living, Dr. Arthur E. Bostwick, Librarian of the St. Louis Public Library and Dr. Frank Weitenkampf, Curator of Prints at the New York Public Library. Mr. Harry Lydenberg of the N.Y. Public Library and

Mr. Paltsits revised the entire work in 1900 for certain figures that had died since the orginal volumes had been issued. They were not working for the original staff and consequently know nothing about the mystery of the frauds.

When we examine the fictitious articles, we can draw the following conclusions about the attainments of their author or authors. He must have said:

1) A strong French influence, as this is the language he uses most and his subjects are mostly Frenchmen, or French-writing That he could have copied almost all of his articles from names suggested by Michaud's "Biographie Universelle" seems a very feasible suggestion.
2) A wide, though not accurate knowledge of the history and geography of Central and South America.
3) Some scientific knowledge, especially of botany.
4) Enough knowledge of languages to invent or adapt titles in German, Spanish, Portuguese, Latin and French.
5) A smattering acquaintance with scientific bibliography to find and use the genuine titles of other men.
6) A cleverness that taught him that he could easily take advantage of an ignorance of Latin America in Yankees that was even more widespread in the nineteenth century than it is today; that taught him to give his creations but fleeting connections with this country. Few were born here, fewer died here, and dates of birth and death are vague and limited to the year. He knew that he could not chance the possibility of people looking up tombstones if his frauds were to be buried in this country.
7) Inaccurate habits in writing, either intentionally or because he was writing from memory and far from the necessary reference works.

What are the possibilities about this source? Perhaps they were copied, all ninety-six, from an earlier work? No, because this has never been discovered and such errors should have crept into other compilations, besides *Appleton's*. Or several of the staff worked dependently to gain a little more money? Very doubtful, because they show the marks of single authorship and the possibilities of two men thinking of such a fraud, independently, stretch the arm of coincidence. Or perhaps an illiterate stenographer wrote these from the manuscript notes of an expert in the field and this explains the garbling? It might in one or two cases, but not in ninety six. Even the most illiterate person would reveal her inability to read the expert's handwriting within a very short time. There remains but the one hypothesis, a single clever scoundrel, either on the regular staff or one of the outside contributors to *Appleton's*.

His name? William Christian Tenner, listed as contributor in volumes three to six. He is credited with the articles on HUGUES, LESSEPS, MARMIER, PALISOT, ROCHAMBEAU, seven members of the VAUDREUIL family and VOLNEY. We read in the front of the third volume, the first in which the frauds regularily appear—"Among the contributors. . .are the following . . .William Christian Tenner, Graduate of the University of Paris, [author of] Hugues, Victor-Lesseps, Ferdinand de, *and other articles.*" (p. x). A year or more after the work was finished, Tenner, who had a weakness for gambling, was convicted and sent to Sing Sing for a year's term as a forger. He had presented forged letters to various publishers around New York who owed money to persons whose names he knew. The publishers prosecuted him for this blackmail and forgery.

Tenner sold his articles directly to General Wilson and Johnson. On Johnson's own admission, he was the black sheep of a noble French family whom John-

son was helping. When Barnhart first opened the discussion in 1919, Johnson, then living, sent him two letters in which he expressed his resentment over Barnhart's treatment of the affair in public. Barnhart, be it noted, never said in anything that he published that Tenner was the guilty man. This came out only in his private correspondence, after he had looked into the matter.

In Johnson's first letter, dated December first, 1919, he states that the then known frauds must have been copied from some earlier, unknown source. It could not have been Tenner or any member of his staff, because they were well paid and there would be no temptation to go to all this trouble. In his second letter of the eleventh of December, he manifests a fine spirit of loyalty to the youth he had befriended so long ago. In this letter he gives Dr. Barnhart certain facts about Tenner's history, without admitting the charges and without giving the real name of the gentleman. Tenner was a name he adopted here, to shield his family. All further efforts on the part of Miss Schindler (by search into the records of the Court of General Sessions of New York County for that period) to discover more about his name and subsequent history proved fruitless. Is he living today? Quien sabe.

Said Dr. Bostwick in a letter to Miss Schindler: "Undoubtedly the work of Tenner." Dr. Barnhart, in his letter to me of August 31, 1936—"There is no reasonable doubt that the author of these sketches was the man whose name appears in the list of Contributors to the Cyclopedia, in volumes 3, 4, 5, and 6, as 'William Christian Tenner'. . ."

In conclusion, Tenner had the opportunity in the careless methods of compilation and in the friendship and trust of the managing editor. He had the motive in his need of money for gambling. His nationality and education taught him the sources. His subsequent career confirms the moral certainty that he is the

author of the ninety-six fraudulent sketches thus far discovered.

L.D.S.M.

LIST OF KNOWN FICTIONS

VOLUME II, with 3
Davila, Pedro Franco†
Ferrer, Rafael*
Goicoechea, José Antonio de Liendo y†
VOLUME III, with 39
Harmand, Louis Gustave
Henrion, Nicolas
Herauld, André
Herbette, André Paul
Hermstaedt, Nicholas Piet*
Hernandez, Vicente
Herrera, Miguel
Hjorn, Oscar
Horne, Antoine*
Houdetot, Francois
Huden, Lucas van
Huet de Navarre
Hühne, Bernhard
Huon de Penanster, Charles
Huss, Magnus
Igolino, Giuseppe
Ignacio, José*
Igne-Chivre, Barthelemy d'*
Imhoffer, Gustav M*
Ingenhous, Jean*
Isoart, Louis*
Jansen, Olaüs
Jarava, Manuel*
Jarque, Francisco*
Jaubert, Edouard*
Jauregui y Aguilar, Domingo*
José de Santa Teresa*
Joubert, Antoine*
Jouffroy, Gabriel*
Jügler, Lorenz
Jungmann, Bernhardt
Kehr, Gustav
Keisar, Mauritius van
Mondesir, Charles
Montaigne de Nogaret, Charles
Monteil, Nicolas
Montrueil, Desiré
Moraud, Dieudonné*
Mortier, Edouard
Mouraille, Theodore*
Nascher, Friedrich
Neé, Isidore
Orlando, Giuseppe*
Ormond, César*
Oudin, Christian*
Percheron, Etienne*
Pereira, Antonio*
Pereira, Francisco†
Perret, Jacques*
VOLUME V, with 9
Pierola, Nicolas de†
Quentin, Charles*
Rameé, Stanislaus
Renaud, Pierre*
Sa, Simao*
Sibiel, Alexander*
Solis y Rivadeneyra, Antonio de*
Soulabie, Louis*
Sylvie, Edouard
VOLUME VI, with 25
Tapin, Richard
Thibaudin, Gaston
Uffenbach, Bernard von*
Urfé, Louis*
Verden, Karl von*
Verdugo, Vicente*
Vergara y Zamoral, Diego*
Verhuen, Jacobus*
Veuillot, Desiré
Viana, Miguel
Vicente y Bennazar, Andrés
VOLUME VI, with 13

Kerckhove, Lorenz
Kjoeping, Olaüs
Klein, Gustav*
Klüber, Melchior
Koehler, Alexander
La Borde*

VOLUME IV, with 23

Loot, Gerard van
Lottenschiold, Matthias*
Lotter, Frederic
Martin de Moyville, Edouard
Menacho, Juan Perez de*
Meyer, Bernhard*
Mimeure, Victor*
Vigier, George
Villadarias, Mancel
Villiers, Jean
Vilmot, Charles
Vivier, Jacques du
Vogué, Jean
Voisin, Charles*
Voisin, Pierre
Voiture, Nicholas
Wallerton, Charles
Wallon, Louis*
Watteau, Boudoin
Zapata, Juan Ortiz de*

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* Indicates that the biographee is listed as a jesuit.
† There might remain some room for doubt about this "botanist."—Barnhard.

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Johnson, Rossiter—Letters to Dr. John Barnhart of December 1, and December 11, 1919 (copied from originals).

II. Secondary Sources:

a. Books:

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"Lettres edificantes et curieuses ecrites des missions etrangeres"—Tome huitieme, 1810, Toulouse.

of a year in France and other continental countries. Back in the States in the summer of 1898, he entered the Grand Seminary, Montreal, to begin studies for the priesthood, but after one year the religious life beckoned.

Father Earls entered the novitiate at Frederick on September 28, 1899. Fellow-novices still living will tell of the open, carefree youth with the twinkle in his eyes, a snatch of poetry or song on his lips, a story always in the making, laughter in his heart and evident joy in his soul, who yet learned early the lessons of self-knowledge and religious discipline and laid the foundation for that later life so fruitful for souls and so helpful to all who came under his influence. His college years at Holy Cross and Georgetown enabled him to shorten his Juniorate studies to one year and his philosophical course at Woodstock to two.

At the latter place, as indeed throughout his life, his gaiety was infectious. Music and song were a part of his very soul. Many a venture of the Woodstock Walkers, many an academy, serious and otherwise, many a picnic or other recreation hour he enlivened with his ever-ready wit and original, never-offending banter. Every fellow-Jesuit was a comrade at arms, a brother, and a play-mate. Life, while real and earnest, was a consuming joy.

Appointed for regency to Boston College High School in the summer of 1904, for five years he labored in that fruitful field, endearing himself not only to members of his own classes, but to the many who recognized in him their ideal of the "boy's man". Three years of High School class work and two with the class of Rhetoric, during the whole of which time he very ably directed the destinies of the Stylus, at various times engaged in Sodality work, lectured to various Catholic clubs and parish groups, managed the monster garden party on the newly-acquired col-

lege grounds, and even produced an original play, all this made for a full life which brought him into contact with practically the whole High School and College and with the friends of both. Only the recording Angel knows how many lasting vocations his burning energy, solid piety, and kindly interest inspired and fostered.

In the summer of 1909 the zealous scholastic returned to Woodstock for theology. Here again he played a large part in carrying on the traditional "spirit", which those who have once tasted it always remember. His orchestra days and nights are unforgettable. His knack of turning seemingly unimportant events and incidents into objects of wonder or amusement brightened many an otherwise dreary hour. He was ordained in June, 1912, and after finishing his course the following year was assigned to Holy Cross.

To think of Father Earls is to think of Holy Cross. From the summer of 1913 until his death he spent all but four years of his laborious life on Mt. St. James. For two years before he made his Tertianship at St. Andrew's, Poughkeepsie, 1915-1916, he taught Rhetoric and directed the Purple. Back again after Tertionship, he continued at Rhetoric and French until 1926. He pronounced his last vows in the College Chapel on Feb. 2, 1917. The beautifying of the grounds and erection of shrines testify to his love for Holy Cross as Minister of the Community from 1927-1930. For two more years he continued to teach elective English courses.

For the next four years he was absent from Holy Cross. The 1932 status appointed him Superior of Keyser Island. Here, too, for two years he made it his chief interest to add as much as he could to the natural beauty of the villa. Followed a year of parish work at St. Mary's, Boston, and contact with souls which brought out his priestly heart more than ever.

In his short stay of one year he drew to himself the hearts of many. For the following year Superiors appointed him again to Keyser Island for the purpose of writing. But in the summer of 1935 his beloved Holy Cross welcomed him again as Director of the Alumni, in which position and as a writer he continued until his death.

For all his multiple activities Father Earls was perhaps best known as a literary figure. His ambition to write first found an outlet in the Purple as far back as his college days in the nineties. During his regency he wrote and produced the Chorister's Christmas Eve, a Christmas play, at Boston College High School. Two books of short stories, Melchior of Boston and Stuore, appeared in 1910 and 1911 respectively. A poet in his own right, he published his first volume of verse, The Road Beyond the Town, in 1912 and followed it the next year with his first attempt at novel-writing in The Wedding Bells of Glendalough. Ballads of Childhood, another small sheaf of poems, came out in 1914, to be followed two years later by his second novel, Marie of the House D'Anters. His Ballads of Peace and War, 1917, brought the total publications in nine years to three volumes of verse, two novels, two books of short stories and one play.

He numbered amongst his friends nearly all the Catholic writers of his time. Louise Imogen Guiney well-styled the most authentic of these, cherished his friendship as he revered her memory. A lasting testimony to the bond between these two exists in the Louise Imogen Guiney Memorial Room in the Dinand Library at Holy Cross. Close friends, too, were the Kilmers, Joyce and his wife, Aline, and their children. Charles Warren Stoddard, Maurice Francis Egan, Condé Pallen, Katherine Tynan Hinkson, Kathleen Norris, Father Hudson, Sister Madeleva, Father Charles O'Donnell, Gilbert Chesterton and the Siger-

sons are the better known names with whom he carried on correspondence, while to many a lesser-known Catholic writer he was a kindly patron and guide.

After a lapse of seven years and now well known for occasional stories, essays, and poems in Catholic magazines, Father Earls published another volume of poems, Bersabee to Dan, which contained verse of much higher calibre than his earlier work. Two years later, Under College Towers, a book of essays, stamped him as at home in this field. His last venture in verse, The Hosting of the King, 1935, contained some of his earlier poems and those of his last years. The best of his books is Manuscripts and Memories, 1936, a treasure house of reminiscences chiefly of his literary friends and of his beloved Holy Cross.

A week before his death he spent a few days at Shadowbrook and addressed the Berkshire Holy Cross Club in Pittsfield. Two nights later he spoke to the Alumni at Albany and the next night, January 28, to the Holy Cross Club of New York City. At about eight on Sunday night, January 31, his friend, Captain Bill Cavanaugh, had just bid him good-bye at the train-gate in the Grand Central Station. As he was about to board the train for Cleveland, where he was to speak the next night, Father Earls collapsed and was taken to St. Vincent's Hospital. A priest from St. Ignatius parish and his good friend, Dr. Ray Sullivan, attended him. For a time he rallied and seemed definitely to improve. But at twenty minutes to eleven his great heart ceased its earthly beating and his soul passed quietly to God.

Friends from all over the east attended his funeral at Holy Cross. He lies in the college cemetery close to the new chapel and beneath the outstretched arms of the statue of Mary Immaculate which he placed there himself.—R. I. P.

FATHER JAMES G. DALY, S. J.

On February 4th, 1938, the First Friday, Father James G. Daly, S.J., died at Jimenez, Occidental Misamis.

Father James G. Daly, S.J., American Jesuit missionary, was buried on February 6th at Jimenez, Occidental Misamis, Philippine Islands. About five thousand people came from the hills and hamlets about Jimenez to join in the funeral procession that followed the beloved priest to his grave. Since that day young and old have been coming thirty or forty kilometres out of the mountains to pray at his tomb. They weep unashamed and disclose tales of his hidden charity to them, of his unostentatious zeal and self-sacrifice. The number of confessions and communions steadily mounted during the days immediately following Father Daly's death. His grave has become a place of pilgrimage, where thousands come to look upon the last resting place of an heroic priest. The gentle and holy missionary, who in life baptized, absolved and anointed souls without number, is still bringing them to crowd to capacity the old mission church at Jimenez.

Father Joseph L. Lucas, S.J., who was with Father Daly at the time of his death, writes, "I have never seen such a spontaneous, genuine and sincere outpouring of grief, or such fervent, prayerful manifestations of heartbreaking sorrow as during his last hours and during the days until his remains were laid to rest in our cemetery. During the following week we had an evening novena for the sweet repose of his soul, and the oldest natives say that they have never seen such a crowd in church each night. He is laid next to Father Font, the great apostle of the West Coast, who died in 1932."

James G. Daly was born in White Plains, N. Y., on October 25, 1890, and baptized on November 2nd, by

the Rev. Daniel J. Feehan in the church of St. John the Evangelist. His father was John A. Daly, his mother Lillian Campbell. After graduating from St. John's Parochial School he entered Fordham College Preparatory School where he distinguished himself as student and as prep pitcher. At the end of his third year, in June, 1908, he applied for entrance into the Society of Jesus. Having been received by Fr. Hanselman, Provincial, he entered on August 14, 1908. He spent 4 years at St. Andrew (1908-1912) and 3 years at Woodstock (1912-1915). In 1915 he was sent to Regis High School, N. Y., where he taught for 5 years—first year high school, second year high school, algebra and history. In 1920 he returned to Woodstock for Theology and on the feast of St. Stanislaus, November 13, 1922, he was ordained to the priesthood in Woodstock by Archbishop Curley of Baltimore.

In 1924 he was sent to Regis High School as Prefect of Studies. The following year he made his tertianship at St. Andrew-on-Hudson, Poughkeepsie, N. Y. In 1926 he was sent to the P. I. with Fr. Aloisius Langguth and 10 scholastics: Francis Carroll, John Cadigan, James Coleran, Leo Cullum, Austin Dowd, Francis Doino, Joseph McGrath, John McEvoy, John O'Callaghan and Francis Sarjeant. The band left N. Y. on June 5 and sailed from Seattle on the President Grant on June 15th, arriving in Manila on July 9th. Fr. Daly's first year in the P. I. was spent in Cagayan, Tagoloan and Balingasag with a brief 4 months as Professor of 4th High in the Ateneo de Manila. About December, 1927, he was transferred to Jimenez, thus becoming the pioneer American Jesuit on the west coast of Iligan Bay. Eleven years were spent in this town. Always he was the true priest and missionary. No journey on horseback, no fording of streams, no mountain climbing was too hard for him. And he was a frail man. It is said that his last, long journey to the Cebuano

Barracks and the arduous missionary work done there brought on his final sickness and death. An attack of dysentery was too much for his frail body to withstand.

Father Daly fell sick on Thursday, January 27th. A doctor was called by Fr. Consunji but the patient failed to respond to the treatment. Later the same day and the following days other doctors were summoned from Oroquieta and Misamis and various remedies were tried, but without success. On February 1st Fr. O'Neill sent word to superiors informing them of Fr. Daly's grave condition, and Fr. Daly, apparently sensing the end, asked Fr. Consunji to read to him the 3rd Nocturn of the office of the Purification, "nunc dimittis Domino servum tuum in pace." On February 2nd, Bishop Hayes, Fr. Lucas, Fr. O'Connell, Fr. Gallagher, Fr. Doino and Fr. Kennally arrived. On February 3rd Fr. Daly was delirious all day. At 6 P.M. the doctors in charge gave up hope and Fr.Lucas read the prayers for the dying. The following morning at 8 o'clock in the presence of Bishop Hayes and Fr. Lucas, Fr. Daly died peacefully in the Lord.

The remains of Fr. Daly were placed in state in the church at midnight. The church was brightly illuminated and there was continuous rosary till 6 A.M. when a Mass of requiem was celebrated. The church was crowded, especially with the children and all day long people streamed in to get a farewell glimpse of the father of their souls, "Amahan sa kalag ko." Mass was celebrated by Bishop Hayes the following morning. Fr. Consunji preached taking as text the words "the zeal of thy house hath eaten me up." The weeping was unrestrained and the Bishop said afterwards, "Perhaps never again shall we witness such a funeral and so sincere a tribute to a saintly missionary from his people." There were almost as many non-Catholics in the funeral procession as Catholics. R. I. P.

Home News

ORDINATIONS

The following Fathers were ordained to the priesthood at Woodstock on June 19:—

E. James Alf
Thomas A. Brophy
Thomas A. Burke
Philip A. Carey
William V. Cummings
Francis A. Cunningham
Thomas J. Doyle
Richard H. Dowling
Francis X. Flood
Harold X. Folser
Neil J. Gargan
Joseph M. Geib
Raymond E. Gibson
Armand J. Guicheteau
William V. Herlihy
Gerard A. Horigan
Berchmans Lanahan
John F. Lenny
Bernard Lochboehler
Joseph P. Lynch
Justin J. McCarthy
George C. McGovern
James P. McGrail
Anthony J. McMullen
Forbes J. Monaghan
Nicholas J. Murray
Martin J. O'Gara
Joseph R. O'Mara
Raymond M. O'Pray
Paul F. Palmer
Francis W. Reed
Arthur F. Shea
James J. Sheridan
Edward J. Stokes
Richard C. Voelkl
J. Edward Wasil

Father Thomas P. Ward was ordained at Weston College.

A. M. D. G.

Statistics

SCHEDULE OF RETREATS GIVEN BY FATHERS OF THE MARYLAND-NEW YORK PROVINCE

January 1st to December 31st, 1937

MEN

	Retreats	No.
DIOCESAN CLERGY:—		
Baltimore	2	259
Boston	2	372
Chicago	2	800
Newark	3	481
New York	3	650
Ogdensburg	2	143
Richmond	2	90
Toronto	3	261
Total Diocesan Clergy	19	3,056
SEMINARIANS:		
Dunwoodie, N. Y.	1	270
Darlington, N. J.	2	140
Rochester, N. Y.	1	200
Total Seminarians	4	610
RELIGIOUS CONGREGATIONS		
JESUITS:		
Bellarmine Hall	1	55
Georgetown	2	136
St. Andrew On Hudson	1	150
Wernersville	3	256
Woodstock	2	299
Shadowbrook	1	125
Total Jesuits	10	1,021
OTHER CONGREGATIONS		
FATHERS OF MERCY:		
Cold Springs, N. Y.	1	15
MARIST BROTHERS:		
Poughkeepsie, N. Y.	3	169
XAVERIAN BROTHERS:		
Danvers, Mass.	1	15
Fortress Monroe, Va.	1	62
Total Other Congregations	6	261

	Retreats	No.
Jesuits	10	1,021
Total Religious Congr.	16	1,282

STUDENTS

JESUIT SCHOOLS:		
Loyola College	2	284
Loyola High School	3	456
Brooklyn Prep	2	581
Canisius College	3	840
Canisius High School	2	290
Fordham University	4	2,310
Fordham Prep School	2	505
Georgetown University	2	556
Georgetown Prep School	1	92
St. Peter's College	2	403
St. Peter's Prep School	2	740
Xavier High School	2	627
Regis High School	3	639
Loyola School	3	86
St. Joseph's College	2	515
St. Joseph's Prep School	1	660
Gonzaga High School	2	512
Total Jesuit Schools	38	10,296
OTHER SCHOOLS:		
Academy of the Sacred Heart, Noroton, Conn.	1	25
St. Joseph's Home for Orphan Boys, Englewood, N. J.	1	80
The Vincentian Institute, Albany, N. Y.	1	470
Holy Family High School, Auburn, N. Y.	1	160
Ursuline Academy, Malone, N. Y.	1	75
Iona School, New Rochelle, N.Y.	1	150
Madonna House, New York, N. Y.	1	25
Mt. St. Michael's Academy, New York, N.Y.	2	535
Paradise Protectory, Abbottstown, Pa.	1	137
St. Joseph's Asylum, Philadelphia, Pa.	1	425
St. Michael's College, Winooski Park, Vt.	1	170
Total Other Schools	12	2,252
Jesuit Schools	38	10,296
Total Students	50	12,548
LAYMEN:		
Manresa on Severn, Annapolis, Md.	42	1,915
Loyola House of Retreats, Morristown, N.J.	44	1,951
Mount Manresa, Staten Island, N. Y.	32	1,314
Men, Cornell University, Ithaca, N.Y.	1	345
Holy Name Men, Loretto, Pa.	1	115
Benson Players, Stirling, N. J.	1	35
Total Laymen	121	5,675

RELIGIOUS CONGREGATIONS OF WOMEN

	Retreats	No.
CARMELITES:		
Convent, Baltimore, Md.	1	20
CARMELITE SISTERS FOR THE AGED AND INFIRM:		
St. Patrick's Home, New York, N. Y.	1	17
DAUGHTERS OF THE HEART OF MARY:		
Nardin Academy, Buffalo, N.Y.	1	35
Convent, Canaan, Conn.	1	25
St. Joseph's Institute, New York, N.Y.	3	202
St. Elizabeth's Indus. School, N.Y.C.	1	75
DAUGHTERS OF OUR LADY OF MERCY:		
Mater Misericordia Convent, York, Pa.	1	37
DOMINICANS:		
Our Lady of Refuge Convent, N. Y. C.	1	16
FOREIGN MISSIONS SISTERS OF ST. DOMINIC:		
Convent, Maryknoll, N.Y.	1	65
FRANCISCAN POOR CLARE NUNS:		
Convent, Bordentown, N. J.	1	28
FRANCISCANS:		
St. Ann's Convent, Buffalo, N. Y.	1	40
St. Michael's Convent, Buffalo, N.Y.	1	40
St. Anthony's Convent, Syracuse, N.Y.	3	350
Our Lady of Angels, Glen Riddle, Pa.	1	305
St. Mary of the Angels, Williamsville, N.Y.	2	270
St. Francis Hospital, Wilmington, Del.	1	15
GREY NUNS OF THE SACRED HEART:		
Motherhouse, Oak Lane, Phila. Pa.	1	64
HANDMAIDS OF THE MOST PURE HEART OF MARY:		
St. Mary's Convent, N.Y.C.	1	20
HANDMAIDS OF THE SACRED HEART OF JESUS:		
Convent, Philadelphia, Pa.	1	17
HELPERS OF THE HOLY SOULS:		
St. Elmo's Hill, Chappaqua, N. Y.	2	50
Convent, N.Y.C.	2	44
INSTITUTE OF SISTERS OF ST. DOROTHY:		
Holy Rosary Convent, Reading, Pa.	1	10
St. Patrick's Academy, Staten Island, N. Y.	1	22
LITTLE SISTERS OF THE POOR:		
Convent, Baltimore, Md.	1	20
MISSION HELPERS, SERVANTS OF THE SACRED HEART:		
Sacred Heart Convent, Towson, Md.	2	101

	Retreats	No.
MISSIONARY SISTERS OF THE SACRED HEART:		
Sacred Heart Villa Academy, Dobbs Ferry, N. Y.	1	125
MISSIONARY ZELATRICES, SISTERS OF THE SACRED HEART:		
St. Anthony's Orphanage, Oakmont, Pa.	1	25
MOTHERS OF THE HELPLESS:		
Convent, New York, N. Y.	1	18
OBLATE SISTERS OF PROVIDENCE:		
St. Francis Convent, Baltimore, Md.	1	132
RELIGIOUS OF THE CENACLE		
Convent, Lake Ronkonkoma, N. Y.	1	54
RELIGIOUS OF CHRISTIAN EDUCATION:		
Marycliff Academy, Arlington Heights, Mass.	1	22
RELIGOUS OF JESUS AND MARY:		
Convent, Highland Mills, N. Y.	1	41
RELIGIOUS OF THE SACRED HEART:		
Kenwood, Albany, N. Y.	4	400
Manhattanville, N. Y. C.	2	135
Maplehurst, N. Y. C.	2	80
Overbrook, Philadelphia, Pa.	3	105
Convent, Rochester, N. Y.	1	40
Eden Hall, Horresdale, Pa.	2	85
RELGIOUS OF THE SACRED HEART OF MARY:		
Convent, Keesville, N.Y.	1	50
Academy of Sacred Heart of Mary, Sag Harbor, N. Y.	1	25
Marymount, Tarrytown, N. Y.	1	125
SCHOOL SISTERS OF NOTRE DAME:		
Holy Angels Institute, Fort Lee, N. J.	1	225
SISTERS OF THE BLESSED SACRAMENT:		
St. Elizabeth's Convent, Cornwells Hghts, Pa.	3	362
SISTERS OF CHARITY:		
Our Lady of Angels Convent, Brooklyn, N. Y.	1	41
College of St. Elizabeth, Convent Station, N.J.	6	1,586
Convent, Greensburg, Pa.	1	245
St. Agatha's Home, Nanuet, N.Y.	1	26
College of Mt. St. Vincent, N.Y.C.	5	926
Our Lady of Loretto Convent, Hempstead, N.Y.	1	12
SISTERS OF CHARITY OF NAZARETH:		
St. Mary's Academy, Leonardtown, Md.	1	41
SISTERS OF CHRISTIAN CHARITY:		
Mallinckrodt Convent, Mendham, N.J.	3	306
SISTERS OF DIVINE COMPASSION:		
College of Good Counsel, White Plains, N.Y.	1	90

	Retreats	No.
SISTERS OF OUR LADY OF THE GOOD SHEPHERD:		
House of the Good Shepherd, Albany, N.Y.	1	18
Convent of the Good Shepherd, Boston, Mass.	1	34
House of the Good Shepherd, Brooklyn, N.Y.	1	40
Monastery of Our Lady of Charity, Buffalo, N.Y.	2	116
Convent of the Good Shepherd, Washington, D. C.	2	128
Our Lady of Grace Training School, Morristown, N. J.	1	16
Mt. St. Florence, Peekskill, N. Y.	1	20
Convent of Good Shepherd, W. Phila., Pa.	1	19
House of the Good Shepherd, Providence, R. I.	1	20
SISTERS OF THE HOLY CHILD JESUS:		
St. Walburga's Convent, N.Y.C.	2	87
Convent of Holy Child Jesus, N.Y.C.	1	12
St. Edward's Convent, Phila., Pa.	1	26
St. Leonard's Convent, Phila., Pa.	1	38
Rosemont College, Rosemont, Pa.	2	120
Convent of Holy Child, Sharon Hill, Pa.	3	187
Convent of Holy Child Jesus, Suffern, N.Y.	1	30
SISTERS OF THE HOLY NAMES OF JESUS AND MARY:		
Academy of the Holy Names, Rome, N.Y.	1	40
SISTERS OF MARY REPATRICE:		
Convent of Mary Repatrice, N. Y. C.	3	103
SISTERS OF MERCY:		
Convent of Mercy, Albany, N.Y.	2	160
St. Vincent de Paul Convent, Albany, N.Y.	1	27
Mercy Hospital, Baltimore, Md.	1	40
St. Gregory's Convent, Baltimore, Md.	1	9
St. Peter's Convent, Baltimore, Md.	1	13
Sacred Heart Convent, Belmont, N.C.	1	50
Holy Innocents Convent, Brooklyn, N.Y.	1	13
Convent of Mercy, Brooklyn, N.Y.	1	67
St. Agatha's Convent, Brooklyn, N.Y.	1	13
St. Brigid Convent, Brooklyn, N.Y.	1	20
St. Thomas Convent, Brooklyn, N.Y.	1	14
Mt. Mercy Academy, Buffalo, N.Y.	3	347
Mercy Hospital, Buffalo, N.Y.	1	23
Villa St. Teresa, Dallas, Pa. 6	1	110
Mercy Hospital, Darby, Pa.	1	12
Mercy Villa, East Moriches, N.Y.	3	158
St. Francis Xavier Convent, Gettysburg, Pa.	1	14
Convent of Mercy, Harrisburg, Pa.	2	73
St. Mary's Convent, Lancaster, Pa.	1	20
Mt. St. Mary's Convent, Manchester, N.H.	1	100
Mater Misericordiae, Merion, Pa.	4	403
Mt. St. Agnes, Mt. Washington, Md.	3	242
Devin Clare Residence, N.Y.C.	3	242
St. Catherine's Academy, N.Y.C.	2	41

	Retreats	No.
St. Catherine's Convent of Mercy, N.Y.C.	2	102
St. Cecilia's Convent, N.Y.C.	1	18
Motherhouse, North Plainfield, N.J.	1	130
Mount Mercy, Pittsburgh, Pa.	2	355
Convent of Mercy, Rensselaer, N.Y.	2	88
Mercycrest, Spring Valley, N.Y.	1	30
Our Lady of Mercy, Syosset, N.Y.	2	122
Institution of Mercy, Tarrytown, N.Y.	3	150
Convent of Mercy, Washington, D.C.	1	15
St. Mary's Convent, Wilkes-Barre, Pa.	1	73
Convent of Mercy, Worcester, Mass.	1	77
SISTERS OF NOTRE DAME OF NAMUR:		
Trinity Prep School, Ilchester, Md.	2	126
Academy of Notre Dame, Moylan, Pa.	1	48
Convent of Notre Dame, Philadelphia, Pa.	1	30
Academy of Notre Dame, Philadelphia, Pa.	1	35
St. Joachim & Ann Convent, Queens Village, N. Y.	1	18
Novitiate, Waltham, Mass.	1	134
Trinity College, Washington, D.S.	1	117
Convent of Notre Dame, Worcester, Mass.	1	12[illegible]
SISTERS OF CHRISTIAN DOCTRINE:		
Marydell Convent, Nyack, N. Y.	1	35
SISTERS OF THE PRESENTATION OF THE B. V. M.:		
Mt. St. Joseph, Newburgh, N.Y.	2	189
St. Michael's Home, Staten Island, N.Y.	1	70
St. Coleman's Convent, Watervliet, N.Y.	1	18
SISTERS OF PROVIDENCE:		
Holy Family Institute, Holyoke, Mass.	1	134
Immaculata Seminary, Washington, D.C.	1	30
SISTERS OF REPARATION:		
St. Zita's Home, N.Y.C.	1	17
SISTERS OF ST. JOHN THE BAPTIST:		
Convent, Staten Island, N.Y.	1	39
SISTERS OF ST. JOSEPH:		
Mt. Gallitzin Academy, Baden, Pa.	1	150
Mt. St. Joseph's Academy, Buffalo, N.Y.	2	295
St. Mary by the Sea, Cape May, N.J.	3	590
Mt. St. Joseph's Academy, Chestnut Hill, Pa.	6	635
Villa Marie, Erie, Pa.	1	110
St. Joseph's Vila, Fairmont, W.Va.	1	90
Mount Marie, Holyoke, Mass.	1	430
St. Joseph's Convent, McSherrytown, Pa.	1	105
Nazareth Academy Convent, Rochester, N.Y.	1	59
St. Joseph's Seminary, Troy, N.Y.	1	160
SISTERS OF ST. JOSEPH OF NEWARK:		
St. Michael's Villa, Englewood, N.J.	2	136

	Retreats	No.
SISTERS OF ST. MARY OF NAMUR:		
Mt. St. Mary, Kenmore, N.Y.	1	94
SISTER SERVANTS OF MARY:		
Convent, N.Y.C.	1	16
SISTERS OF SOCIAL SERVICE:		
Convent, Auriesville, N.Y.	1	8
URSULINES:		
Hiddenbrook, Beacon, N.Y.	2	76
Convent, Blue Point, N.Y.	1	40
Convent, Frostburg, Md.	1	10
Convent, Malone, N.Y.	1	21
Ursuline Convent, Middletown, N.Y.	2	32
College of New Rochelle, New Rochelle, N.Y.	2	143
Convent of St. Ursula, N.Y.C.	1	17
Mt. St. Ursula, N.Y.C.	2	148
Provincial House, N.Y.C.	2	49
St. Jerome's Convent, N.Y.C.	1	17
Convent, Phoenicia, N.Y.	1	35
Ursuline Academy, Wilmington, Del.	3	68
VISITATION:		
Visitation Academy, Frederick, Md.	2	71
Visitation Academy, Parkersburg, W. Va.	1	37
Visitation Convent, Washington, D.C.	1	46
Mt. de Chantal, Wheeling, W.Va.	1	45
Villa Maria Academy, Wytheville, Va.	1	15
Total Congregations of Women	226	16,212

FEMALE STUDENTS AND LADIES

CONNECTICUT:		
Academy of the Sacred Heart, Stamford	1	99
St. Francis Orphan Asylum, New Haven	1	400
DELAWARE:		
Ursuline Academy, Wilmington	2	206
DISTRICT OF COLUMBIA:		
Georgetown University Hospital, Washington D. C.	1	55
Holy Trinity High School, Washington, D.C.	1	150
Convent of the Sacred Heart, Washington, D.C.	1	61
Georgetown Visitation Academy, Washington, D.C.	2	175
Christ Child Society, Washington, D.C.	1	190
Convent of Perpetual Adoration, Washington, D. C.	1	120
Sodality Union, Washington, D.C.	1	58
MARYLAND:		
St. Agnes Reading Circle, Baltimore, Md.	1	75
Mercy Hospital, Baltimore, Md.	1	100
Mt. De Sales Academy, Catonsville	2	104

	Retreats	No.
MASSACHUSETTS:		
Cenacle, Brighton, Boston	1	115
Cheverus Centennial School, Malden	1	175
NEW JERSEY:		
College of St. Elizabeth, Convent Station	2	474
St. Mary's High School, Elizabeth	1	212
Holy Angels Institute, Fort Lee	1	130
St. Aloysius Academy, Jersey City	1	200
Mallinckrodt Convent, Mendham	3	42
Immaculate Conception School, Montclair	1	400
All Souls Hospital, Morristown	1	44
St. Michael's Hospital, Newark	1	58
Visitation Academy, Frederick	1	42
St. Mary's, Academy, Leonardtown	1	158
Mt. St. Agnes College, Mt. Washington	4	337
Mt St. Mary's Academy, North Plainfield	1	80
Holy Name Hospital, Teaneck	1	45
St. Francis Hospital, Trenton	2	90
Lacordaire Academy, Upper Montclair	1	55
Holy Trinity High School, Westfield	1	165
Teachers Sodality, Saddle River	1	20
Catholic Girls Club, Trenton	1	110
NEW YORK:		
Sacred Heart Academy, Kenwood, Albany	1	127
The Vincentian Institute, Albany	1	440
Mercy Juniorate, Brooklyn	2	240
St. Francis Xavier Academy, Brooklyn	1	367
St. Joseph's College, Brooklyn	1	50
D'Youville College, Buffalo	1	300
German Roman Cath. Orphan Asylum, Buffalo	1	150
Mt. St. Joseph's Academy, Buffalo	2	565
The Nardin Academy, Buffalo	1	85
St. Elmo's Hill, Chappaqua	1	25
Academy of Our Lady of Bl. Sacrament, Goshen	1	70
Academy of Jesus and Mary, Highland Mills	1	25
Cenacle of St. Regis, Lake Ronkonkoma	5	385
St. Joseph's Academy, Malone	1	125
Sacred Heart Academy, Middletown	1	40
St. Agatha's Home, Nanuet	1	286
Ursuline School for Girls, New Rochelle	1	125
Academy of Our Lady of Lourdes, N.Y.C.	1	60
Academy of Sacred Heart, N.Y.C.	1	150
Academy of Sacred Heart of Mary, N.Y.C.	1	99
Blessed Sacrament Academy, N.Y.C.	1	50
Cenacle of St. Regis, N.Y.C.	13	712
College of Mt. St. Vincent, N.Y.C.	3	831
Convent of Mary Reparatrix, N.Y.C.	14	550
Manhattanville, N.Y.C.	3	455
Helpers of Holy Souls, N.Y.C.	1	80
Holy Cross Academy, N.Y.C.	1	167
Academy of the Assumption, N.Y.C.	1	40
Madonna House, N.Y.C.	2	107

	Retreats	No.
Maplehurst Academy, N.Y.C.	3	135
St. Vincent's Hospital, N.Y.C.	1	150
St. Walburga's Academy, N.Y.C.	1	89
Mt. St. Florence, Peekskill	1	145
Mt. St. Francis, Peekskill	1	421
Potsdam Normal School, Potsdam	1	300
St. Francis Hospital, Poughkeepsie	1	35
Sacred Heart Academy, Rochester	3	260
Sacred Heart of Mary Academy, Sag Harbor	1	53
St. Joseph's Hill Academy, Staten Island	1	46
Holy Child Academy, Suffern	1	35
Marymount College, Tarrytown	4	540
Helpers of the Holy Souls, Tuckahoe	1	30
St. Coleman's School, Watervliet	1	125
Catholic Summer Center, Stamford	1	50
OHIO:		
Sacred Heart Convent, Cincinnati	1	55
PENNSYLVANIA:		
St. Robert's High School, Chester	1	138
Mt. Aloysius Academy, Cresson	1	111
College Misericordia, Dallas	1	280
Convent of Our Lady of Prouille, Elkins Park	4	140
Our Lady of Angels Academy, Glen Riddle	1	250
Central Catholic High School, McSherrytown	1	140
St. Joseph's Academy, McSherrytown	1	86
Mater Misericordia Academy, Merion	1	75
Mercy Academy, Philadelphia	1	65
Catholic Home for Destitute Children, Phila.	1	208
Sacred Heart Academy, Overbrook, Phila.	2	155
Notre Dame Academy, Philadelphia	1	80
St. Agnes Hospital, Philadelphia	1	90
St. Leonard's Academy, Phila.	1	75
Sacred Heart School, Pittsburgh	1	175
House of the Good Shepherd, Reading	1	110
Rosemont College, Rosemont	1	93
St. Joseph's Academy, Titusville	1	150
Sacred Heart Academy, Torresdale	4	385
Catholic High School, York	1	210
Mater Misericordia Convent, York	1	50
Catholic Orphanage, Erie	1	230
RHODE ISLAND:		
Sacred Heart Academy, Providence	1	80
WEST VIRGINIA:		
St. Mary's Hospital, Huntington	1	35
Visitation Academy, Parkersburg	3	130
Visitation Academy, Wheeling	3	147
Total Female Students & Ladies	167	17,608

SUMMARY OF RETREATS GIVEN BY FATHERS OF THE MARYLAND-NEW YORK PROVINCE

January 1st to December 31st 1937

	Retreats	No.
Diocesan Clergy	19	3,056
Seminarians	4	610
Religious Congregations of Men	16	1,282
Male Students	50	12,548
Laymen	121	5,675
Religious Congregations of Women	226	16,212
Female Students and Ladies	167	17,608
Total	603	56,991

RETREATS GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE FROM

January, 1937 to January, 1938

To Jesuit Communities	6	337
Diocesan Clergy	14	596
Crosier Fathers	1	30
Holy Family Fathers	1	14
Resurrectionists	1	38
Christian Brothers	2	218
Seminarians	2	210
SISTERS		
Carmelites	2	41
Cenacle	1	30
Charity (B.V.M.)	10	461
Charity (Cincinnati)	2	164
Charity (Leavenworth)	2	400
Franciscans	10	655
Good Shepherd	6	213
Helpers Holy Souls	2	38
Humility of Mary	2	240
Loretto	2	204
Mercy	16	641
Missionary SS. of the Sacred Heart	1	40
Notre Dame	9	1,074
Precious Blood	1	12
Presentation	1	40
Religious of the Sacred Heart	7	248
Sorrowful Mother	3	136
St. Joseph	7	756
St. Mary of Namur	1	66
Ursuline	7	356
Visitation	4	222
LAY PEOPLE		
Laymen	65	2,724
Laywomen	27	2,056
Nurses	9	390
Students	39	8,588
TOTALS	263	21,238

ELENCUS STATISTICUS MINISTERIORUM
Anno 1937 In Provincia Novae Angliae

DOMUS	Quot in ea Patres	Quot proprie operarii?	Missiones populares	Tridua novenae	Secessus 1 aut 2 dierum	Contion. exhortat. conferent	Explicat. catechismi	Confessiones	Communiones in nostris templis	Visitat. infirm. incarcer.	Adulti ad fidem conversi	Parati ad primam commun.	Quot Congreg. aut Assoc.?	Numerus omnium sodalium	Ubi Exercetur Cura Parocchialis			
															Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
Boston College	66	2	4	28	40	1073	657	52,920	76,240	3,098	22	12	8	762	51	52	.....	.....
Boston Coll. High School	34	9	5	19	1	1136	193	140,000	154,554	2,762	39	46	8	2,645	150	14	.....	.....
St. Mary's Church	14	9	.....	14	4	840	.....	86,673	84,800	225	8	87	2	1,367	39	29	190	198
Holy Trinity Church	9	6	.....	14	1	1436	222	64,461	70,000	1,285	14	66	9	3,630	50	27	149	248
Keyser Island	9	.....	.....	.....	21	230	.....	4,590	1,200	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lenox (Shadowbrook)	12	.....	.....	4	2	235	31	14,900	3,000	1,500	2	2	.....	.....	.....	.....	.....	.....
No. Andover Retreat House	4	.....	9	14	22	75	14	12,040	6,07[illegible]	950	7	3	.....	.....	.....	.....	.....	.....
Pomfret (Tertianship)	48	.....	6	18	6	1260	223	47,785	90[illegible]	9,985	70	240	.....	.....	.....	.....	.....	.....
Holy Cross College	54	.....	.....	18	8	418	503	29,838	30,52[illegible]	735	.....	2	3	1,175	.....	.....	.....	.....
Weston College	66	.....	3	33	7	832	11	36,525	5,55[illegible]	487	2	11	.....	.....	.....	.....	.....	.....
Mission Band	14	12	114	50	18	702	288	89,043	17,000	837	3	10	.....	.....	.....	.....	.....	.....
Baghdad College	9	.....	1	.....	.....	37	10	575	25[illegible]	67	.....	.....	1	40	.....	.....	.....	.....
Jamaica Mission	35	21	13	44	2	3664	1448	87,034	259,691	4,633	623	1,089	72	6,300	1,957	289	4,411	4,524
Totals	374	59	155	256	132	11,938	3600	666,384	709,776	26,564	790	1,568	163	15,919	2,247	411	4,750	4,970

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S. J.

A Die 1 Januarii, 1937, Ad Diem 1 Januarii, 1938

DOMUS	Quot in ea Patres	Quot proprie operarii?	Missiones populares	Tridua novenae	Secessus 1 aut 2 dierum	Contion. exhortat. conferent	Explicat. catechismi	Confessiones	Communiones in nostris templis	Visitat. infirm. invarcer.	Aduiti ad fidem conversi	Parati ad primam commun.	Quot Congreg. aut Assoc.?	Numerus omnium sodalium	Ubi Exerceatur Cura Parocchialis			
															Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
Denver, Coll. Reginum	25	.....	2	6	2	1,171	.....	44,118	12,493	.....	13	10	7	740	18	22	.....	.....
Denver, Eccl. SS. Cordis	.....	5	.....	4	.....	1,189	.....	22,717	10,503	1,550	47	167	9	1,110	143	48	150	200
Florissant, Dom. Prob. S. Stanislai	14	1	1	3	.....	238	.....	10,022	7,542	.....	.....	12	6	600	.....	.....	.....	.....
Florissant, Eccl. SS. Cordis	.....	2	.....	3	.....	790	.....	1,476	58,315	48	2	39	5	2,106	27	15	155	172
Florissant, Eccl. S. Ferdinandi	.....	2	.....	7	.....	295	.....	6,100	11,440	146	1	17	8	1,040	14	8	65	60
Kansas City, Coll. Kansanopol	20	2	1	12	.....	1,019	.....	50,907	103,600	340	61	64	14	4,312	42	20	268	250
Kansas City, Eccl. S. Aloysii	.....	2	.....	8	.....	475	.....	9,500	53,35[illegible]	.....	17	60	6	500	33	17	120	122
Mankato, Eccl. SS. Petri Et Pauli	.....	6	.....	3	.....	745	.....	37,992	89,443	736	8	100	18	2,931	105	32	484	442
Milwaukee, Coll. Marquette	36	4	8	17	.....	1,823	.....	110,201	218,806	9,499	73	121	21	17,455	251	116	242	218
Omaha, Coll. Creighton	33	3	2	12	.....	1,844	.....	82,525	116,291	581	79	116	43	3,608	61	52	328	524
Prairie Du Chien, Coll. SS. Cordis	18	.....	7	8	.....	1,526	.....	32,884	99,000	6,257	18	45	12	776	49	11	.....	.....
Prairie Du Chien, Eccl. S. Gabriel	.....	1	.....	.....	.....	196	.....	8,100	25,000	98	4	44	9	376	47	9	135	129
Pueblo, Eccl. B.V.M. Montis Carmel	.....	2	2	.....	.....	258	.....	18,500	12,500	.....	4	80	7	431	281	95	.....	.....
St. Charles, Eccl. S. Caroli	.....	4	2	3	.....	668	.....	30,694	61,590	250	.....	39	5	345	26	5	170	146
St. Louis, Coll. S. Ludovici	79	3	43	76	.....	1,747	.....	125,000	217,460	2,219	63	70	6	14,500	22	58	75	85
St. Louis, Acad. S. Ludovici	23	.....	6	18	3	1,106	.....	49,859	11,410	1,830	29	.....	5	450	7	3	.....	.....

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S. J.

DOMUS	Quot in ea Patres	Quot proprie operarii?	Missiones populares	Tridua novenae	Secessus 1 aut 2 dierum	Contion. exhortat. conferent	Explicat. catechismi	Confessiones	Communiones in nostris templis	Visitat. infirm. incurrer.	Adulti ad fidem conversi	Parati ad primam commun.	Quot Congreg. aut Assoc.?	Numerus omnium sodalium	Ubi Exercetur Cura Parochialis			
															Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
St. Louis, Eccl. S. Elizabeth	.....	3	2	.....	.....	525	.....	5,000	15,500	450	370	427	9	475	130	13	.....	.....
St. Louis, Eccl. S. Josephi	.....	5	5	1	.....	313	.....	28,176	21,000	150	9	12	6	1,338	15	10	54	52
St. Marys, Coll. S. Mariae	76	3	6	17	.....	1,180	.....	52,826	54,540	.....	18	36	178	6,198	36	24	85	127
South Kinloch Park, Eccl. S. Angel...	.....	2	.....	4	.....	667	.....	4,491	8,811	.....	15	20	4	155	2	3	64	71
Trinidad, Eccl. S.S. Trinitatis	.....	7	1	16	.....	1,652	.....	38,028	74,391	369	6	395	11	678	721	193	240	298
Pine Ridge, Miss. SS. Rosar	.....	8	5	6	.....	1,072	.....	18,964	72,471	310	28	103	5	460	272	39	180	205
St. Francis, Miss. S. Francisci	.....	8	3	1	.....	1,279	.....	25,447	77,59[illegible]	552	21	120	5	800	133	23	238	259
St. Stephens, Miss. S. Stephani	.....	4	.....	1	.....	260	.....	6,890	8,05[illegible]	70	19	43	2	30	70	12	94	89
Beliziana Episcopalis	8	5	.....	9	.....	490	400	35,175	74,077	1,371	56	342	10	2,289	365	66	752	708
Beliziana Sti. Ignatii	1	1	.....	7	.....	220	235	4,900	16,78[illegible]	85	6	55	3	408	109	22	147	162
Benguelaensis	1	1	.....	5	.....	225	156	9,012	13,578	40	.....	32	5	350	81	22	135	162
Cayensis	2	2	.....	3	.....	380	211	8,214	14,45[illegible]	205	6	54	6	460	153	48	274	235
Corozalensis	3	3	.....	7	.....	482	262	16,689	21,40[illegible]	205	2	90	6	2,616	354	73	495	403
Orange Walk	2	2	.....	5	.....	286	212	6,303	10,413	175	1	71	4	470	99	19	332	294
Puntagordensis	3	3	.....	3	.....	442	490	9,305	31,672	285	4	137	11	715	238	75	427	409
Stann Creek	2	2	.....	6	.....	260	155	15,980	16,643	225	8	103	6	1,260	120	22	435	415
Summae Totae	327	96	96	271	5	24,853	2,121	925,995	1,645,023	28,146	988	3,024	452	69,982	4,024	1,175	6,144	6,237